Apostolic PERSPECTIVES

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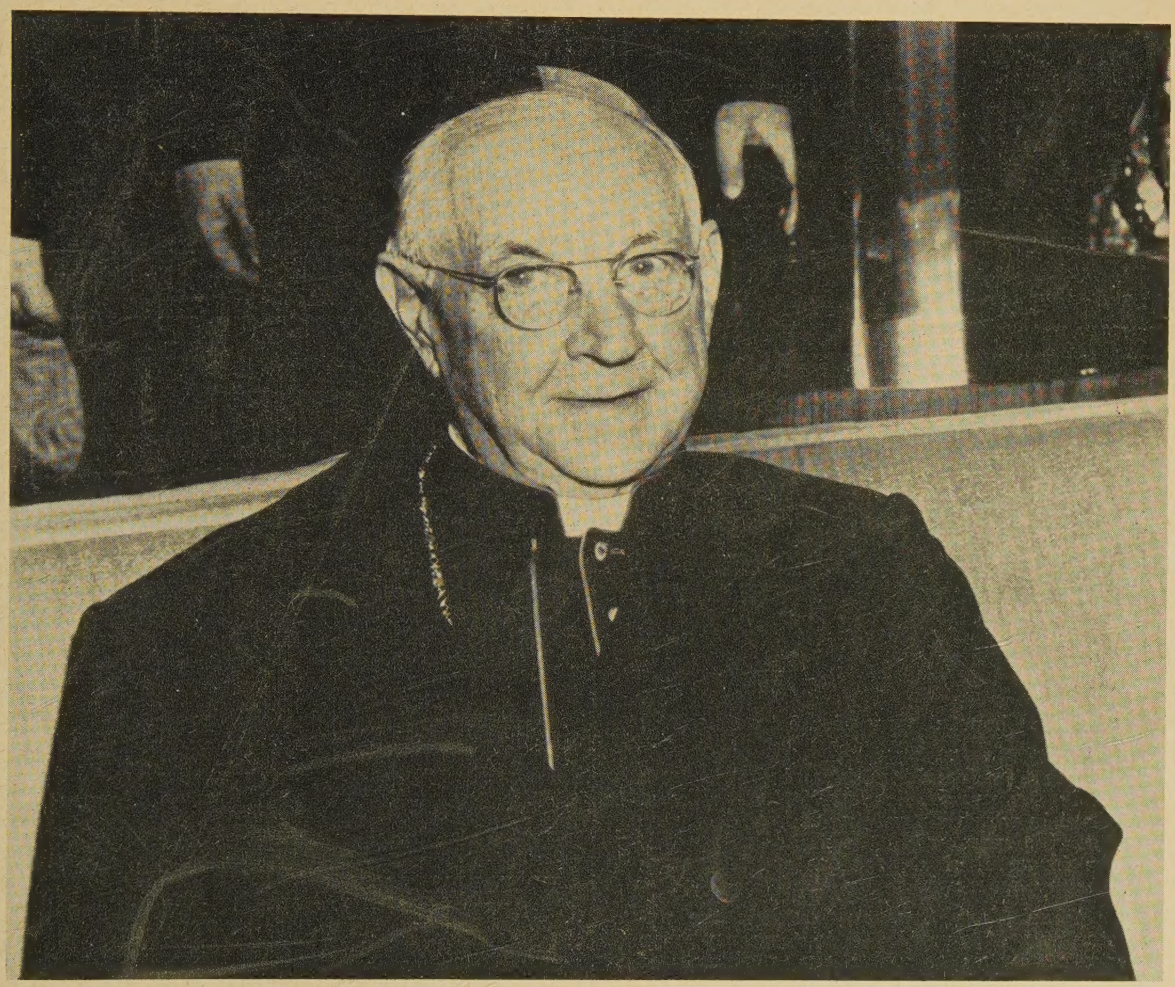

Samuel Cardinal Stritch — 1887 - 1958

Lay Missionaries Today

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MANAGING EDITOR	GRETCHEN GREENWOOD
BOARD OF EDITORS	REV. BERNARD G. MURCHLAND, C.S.C. RUSS BARTA SISTER M. CHARLES BORROMEO, C.S.C. SISTER M. FRANCIS BORGIA, O.S.F. FREDERICK J. CROSSON EUGENE S. GEISSLER REV. LOUIS J. PUTZ, C.S.C.
EDITORIAL AND BUSINESS OFFICE	Box 181 Notre Dame, Indiana

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Editorial

Vincent J. Giese

IN A recent lecture on the John A. Ryan Forum in Chicago, Barbara Ward, the oted English economist and journalist, re- ected on the reluctance of the West to extend ts generosity over the very same seas it hopes o send its rockets. Her implications were hat the material products which our indus- rialized civilization has produced have by far utstripped our spiritual progress. Speaking s an economist, Miss Ward indicated how we ight extend foreign aid — principally through apital investment — to the underdeveloped reas of the world.

This issue of *Apostolic Perspectives* has to do vith another form that our charity might take. t is centered on the needs of the Church today or lay missionaries, particularly in the con- inents of Asia, Africa and Latin America. Keenly aware of the growing interest in lay nissionary work, the editors have prepared his special issue as a handbook of information or those whose interest in the missionary as- ects of the Church has been awakened.

Almost to the day that His Holiness, Pope Pius XII, called to his side Samuel Cardinal Stritch, the Archbishop of Chicago, as Pro- Prefect of the Sacred Congregation of the Propagation of the Faith, this issue began to evelop. The deeply edifying submission of he 70-year-old Archbishop to the Holy Fa- her's personal call to missionary duty was n inspiration to all of us who had had con- act in anyway with the pastoral life of Car- inal Stritch. At this moment when the Church, through the Holy Father, is appealing o Catholics of established Churches the world ver to intensify their missionary spirit and nissionary activities, the leadership and per- onal commitment of Cardinal Stritch stood s an example to us all.

The editors of *Apostolic Perspectives*, there- ore, think it appropriate to dedicate this spe- ial issue to our departed Archbishop, in vhose archdiocese we had been privileged to erve and through whose encouragement we had enjoyed so many blessings and consola- tions in our publishing apostolate.

Even a cursory glance at some of the facts in this issue cannot help but overwhelm us with the crisis which the world — and the Church within the world — now faces. The statistics on expected population increases in Latin America, Asia and Africa by 1980, technologi- cal revolutions in areas marked by a gradual breakdown of feudal and tribal economies, ra- cial upheavals, the economic problems of hous- ing, undernourishment, infant mortality, sick- ness and disease, the development of new po- litical structures, the struggles between cul- tures and religions — we could go on endlessly detailing the aspects of this world crisis. In the midst of it all and sensitive to it all, the Church must incarnate herself, and in the face of a terrifying paucity of priests, at least an unequal distribution of priests.

In this context the Church calls for lay mis- sionaries:

- to be present among all the peoples of the family of man, to be living Christians confronting living unbelievers on every level of society;
- to contribute by professional and techni- cal skill;
- to train lay men and women for respon- sible Christian leadership in building up a Christian social order.

She calls in particular to the Western coun- tries of the world, where she has been long es- tablished and whose moment for missionary responsibility is at hand.

In the United States, five noteworthy efforts are being made today in the area of training and sending lay men and women — single and married couples — into mission work. These are the Association for International Develop- ment (AID), the International Catholic Auxi- liaries, the Lay Mission Helpers, the Grail In- stitute for Overseas Service, and the Young Christian Workers. Detailed information on these organizations is contained in this issue.

We would like at this time to thank the leaders of these organizations for helping us prepare this special issue and for making their publications available to us for research. We hope our efforts here will aid their own apos- tolic endeavors.

The Missionary Apostolate

Emmanuel Jacques

AS ENTHUSIASM for Catholic Action has grown over the years, the term "Catholic Action" has fallen victim to different meanings. Some groups who did not meet the description of the term nonetheless used it, while some of the genuine groups of Catholic Action, also capitalizing on the term, tried to monopolize it.

What has happened to the term "Catholic Action" is also happening to the term "Missionary" which is sometimes expanded to the point of no meaning. The fact that this extension of the term has helped people recognize aspects of the missionary apostolate in sectors where they were overlooked does not compensate for regrettable ambiguities. Insistence on etymology and historic meanings would no doubt make conversation a little difficult, but the lack of basic agreement on the symbols we use is also confusing. The "more or less" element is so essential that it is not even always necessary to express it, but when it dwindles close to zero, there is generally some more appropriate word available.

What Is a Missionary?

Without entering into argument about it we will imply in the words "Missionary," or "Missionland," a geographical reference to the territories governed by the Congregatio do Propaganda Fide as well as the territories governed by the Congregation for the Oriental Church, and extend it to a few other areas where the apostolic conditions are similar. We also understand that one can do "Missionary work" in mission lands without being a "missionary." Publishing a catechism in Vietnam is missionary work; teaching in a Japanese Catholic school is missionary work. A Brother working in a State agricultural station in Africa is a Missionary; but, is he a missionary because of his status, because of his professional work, because of some non-professional activities, or for all those reasons and more? What about the missionary work of lay apostles?

We would stretch the work quite far if we woul apply it to driving a streetcar in Bombay or build ing a railroad bridge in Africa. The motorma and the engineer may after their day's work b deeply engaged in the lay apostolate (missionar lay apostolate) without anybody thinking of callin them missionaries; most would agree on that, bu there would be disagreement if we change the cas and consider an engineer who, rather than practic his profession in the U.S.A., goes to Africa as a engineer, but with the main purpose of being a wi ness to Christ in his profession and his life, as we as of teaching catechism after his day's work. An what about a colonial army officer in similar situa tion, plus the repression of nationalist rebellion on his hands? Can we call somebody a "Missionary when he is not engaged full time in missionar work? Does his source of support have anythin to do with it? If we speak of a Missionary in th case of a priest teaching engineering in a Stat college, how shall we call a Catholic layman "unin corporated" but doing the same work?

Some cases are easy; with others it is hard t draw the line, and different people will draw it a different places. Beside the Missionaries by statu I will also, in these notes call a "Missionary" a lay man (incorporated or not) who is engaged fu time, or at least definitely most of his time as hi principal activity, in missionary work; or als somebody who, though engaged primarily in esse tially secular activities, went abroad with a mis sionary objective as his main purpose, having profession not too remotely connected with th Mission, and devotes a great deal of his time t strictly missionary work.

Missionary Apostolate, Civilization, Social Reform, and Economic Development

In spite of great dedication and splendid achieve ments in the fields of welfare, there has been i some mission lands and at some times, a lack o alertness and interest in the physical and social en

ironment and structures. On the other hand, the odern history of the missions witnesses great in- istence on close relationships between Christiani- ation and civilization.

Our great efforts for the assistance of the poor ere not matched by concern for economic develop- ent, and we were inclined to take the social struc- ures for granted. But, rather inconsistent with hat attitude, we would also take for granted that Western culture was "the" culture and that we car- ied a civilizing mission.

At present we witness a dual reaction: First we now that our main duty as missionaries is not to ivilize and, besides, we are a little better informed nd more modest in comparing civilizations. Sec- nd, we are increasingly concerned with the eco- omic development, social distribution, public ealth, agricultural improvement, industrialization, tc. Both reactions are for the good; there seems o danger of exaggeration in the first trend at pres- nt. But there is a potential danger of exaggeration n the second. Our eagerness to repair for some egligences of the past and to remedy some dra- hatic situations is leading us to great efforts eaching farther than mere relief (though relief emains most needed) : the mission must contribute, eparately and in cooperation with the efforts of thers, to material improvements, but it is not the Mission, even though it both prepares it, and flows rom its nature.

Taking care of the sick and operating schools ave always been part of the missionary work. Re- ently, and most fortunately, have been added other ctivities such as, labor unions, cooperatives, credit nions, agricultural development, organized action n civil rights, etc. Those activities, no matter how oble, needed, should however not lead us to upset he scale of priorities and proportions and lead us o forget that the main function of the Mission is o herald the Gospel, baptize and found the Church; e should not forget either that even apart from he function of the Mission, temporal needs and ob- ectives are not first in value. The kingdom being ounded is the kingdom of God, the Church, who finds within herself the immediate aim of her own ission." (Archbishop Giovanni Montini, October , 1958; Catholic Action Reprints, II, #150, p. 8.)

Reacting against some neglects of the past should ot lead us to new extremes and the lay apostle in he missions should be careful about it: being eeply immersed in earthly accomplishments he ight lose the perspective. While stressing the eed to permeate society with the applications of hristian doctrine, he might concentrate on eco- nomic and social change more than on the Chris- tianization of society and persons; no matter how deserving and needed such changes may be, they should not distract the attention from the fact that they are not "The Mission" even though it is oppor- tune that some Missionaries devote most of their work to such changes along Christian lines, and, more especially, that they encourage and guide Catholic laymen in the fulfillment of their social duties.

Institutional and Non-Institutional Apostolate in the Missions

The last decades have witnessed other shifts of emphasis that have bearing on the Missionary Apostolate, especially lay apostolate. One of them is a certain amount of inadequacy of some of the present institutions to cope with the apostolic con- ditions.

Without trying here to find out whether, in modern history, there has been too much emphasis on institutionalized apostolate and consequent lack of adaptability and distribution, it appears that today anyway the problem is often acute. Every missionary knows of large institutions centered in important buildings whose location has lost a great deal of its interest because of large demographic fluxes, and whose activities have lost a great deal of their meaning and usefulness because of social and cultural changes. This was bound to happen even when the planning was excellent at the time of the foundation; the mistake would be to cling to that type of activity at the location instead of yielding gracefully to the needs for flexibility. At some distance of that institution a city has grown; its population is doubling every 20 years, almost everyone is literate, and many are highly educated; the secular institutions are numerous and diverse, but the apostolate still operates exclusively from the same few parishes (perhaps only one) on the same semi-rural pattern of 30 years ago, the least ur- banized institutions in town.

The shift will be difficult: capital invested in the huge plant cannot easily be made available for

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FATHER EMMANUEL JACQUES, ordained a priest in 1936 in Namur, is a member of the Society of the Auxiliaries of the Missions, a missionary order based in Belgium. From 1939 to 1946 he served as a mission- ary in Vietnam. Since 1949 he has been chaplain to the Vietnamese students in the United States. Living in Chicago, he is also chaplain to the International Student Organization and to Philippine Student Cath- olic Action in Chicago.

building in the city; most of the personnel have not been prepared for urban apostolate; but, there is a great and very urgent need to notice the changes, to meet the immediate needs, and to progressively lay foundations for more adequate and stable adaptation when it becomes possible.

The lay apostle will have here a major role to play if he will help the missionary clergy to perceive the changes and the needs; he will show them why, if this be the case, their walled institutions are not at the right place anymore or, even though at the right place, don't make use of today's opportunities. Second, they can cooperate with those institutions and penetrate the masses outside the "walls," the institution being their powerhouse, source of zeal, training, and supply. They can even, under the guidance of local Church authority, engage in activities hardly or not connected with those institutions.

In Education

The field of Education provides an important example: in some cities in the Missionlands, there are as many as 100,000 college and university students. No matter the efforts and the importance of the Catholic Schools in such cities they cannot even think of covering any significant part of the field. How can we try to reach those 100,000 students with minimum investment of capital and personnel? Lay apostolate based on small, well-knit and well-trained leadership, seems the only answer and the cooperation of the Catholic schools would probably not only be possible but essential for that "field work." The importance of such Catholic schools would then far exceed that of its relatively meager enrollment. Newman Clubs, YCS, Legion of Mary, and similar centers or movements would be among the source of action.

The same observation will be true in the case of the Catholic Press and publications; they generally reach only the little flock. How can we reach the others? The same about labor unions: in many instances it is impossible or undesirable to have Catholic labor unions; how can we play our part in the labor movement in those cases? Besides the need for Catholic institutions, we must be present and active in such non-Catholic organizations, and we must even remember that most human activities are not "organized" at all. To cope with those needs and take advantage of those opportunities we have in most cases a substantial supply of apostolic generosity among the Catholics; they should be offered objectives, provided with training and some structures.

The clergy and religious have given them ma examples of action right in the middle of t world: that priest living in the middle of t workers of the city sanitation department in K rachi, in a house like theirs, sharing all their li and concerns; another priest in Calcutta teaching a State college and living in a small private hou together with a group of students; and so ma Sisters all over.

At this junction between the clergy and laity the promises of fruitful apostolic action and it w often be at such junction that the "lay missionar will find its most useful place; and this applies al to the members of the secular institutes, not on to the "plain layman." Even though those me bers in some cases found and staff institutions, seems that their "lay vocation" will more often at those junctions. No matter the respecti strengths and weaknesses of institutions, their v cation is specific in as much as it is a lay vocati and it will be more of a lay vocation when th work from the world rather than from religious semi-religious institutions.

The cases will remain plentiful, however, members of those institutes working along the tr ditional lines of the religious communities, a also the cases of religious working right in t world and even, to a great extent, from the wor Although there are no private preserves, there a some general differentiations, and one of these that, in general, it should be easier for the me ber of a secular institute, and more appropriate, pay special attention to those less institutionaliz fields of apostolate, endeavoring to maintain both life of sanctification similar to that of the religio and an expendability, flexibility, and mobili proper to the plain layman. No matter wheth their "secular institute" is mainly secular or main an institute, both duties will help each other a also once in a while limit each other; just as will happen to their duties toward their apostol work and their duty toward their institute. T ensuing tensions might be the source of either t ruin or the success of their apostolate.

Laymen in Missionlands

However, even though the secular institutes see more adapted to some forms of the Apostolate, th should not lead the religious to believe that should leave those forms entirely to the secular i stitutes who can obviously not meet such immen needs. At the other end of the rainbow we ha other new developments: one is the opportunity f

ain laymen to go to Missionlands with various ational and international projects, working on elds that are of very great material and spiritual nportance: especially worth mentioning are the umerous educational and social undertakings. We so have very recent initiatives taken sometime ontaneously by an individual, at other times pro- sed by movements like the YCW or organizations t up for the purpose; the missionary training is ten extremely brief, but can be most adequate netheless; very often a good knowledge of the ndamentals of the Church supplemented by personal experience of apostolic works will be sufficient. Those lay apostles might feel it easier to integrate into the local problems and set-ups than the members of any society, and will have the advantages of all the freedom and responsibility of a Catholic layman working under the guidance of the local Church authorities. Such developments, encouraged by the Holy See, are most promising.

Prudence will have to be exerted in view of the fact that some of those activities are quite new and cannot rely on past experience, but there is room for great variety, and prudence must take into account the great urgency of many situations, or else it is a very "imprudent kind of prudence."

The Secular Motivated by Charity

We may come back, as a conclusion, to another kind of tension and a point of particular importance these days. The Missionary, lay or not, will often be engaged in secular activities having a relation with the economic developments, increased general welfare, and the like. Those secular undertakings are motivated in true charity and performed candidly; even though the Missionary hopes that they will build good will and open the minds to Christian teachings, he is genuinely interested and honestly bent on improving the agricultural output or the sanitation methods for the sake of wealth, health, and human happiness. But parallel to the great and sound urge for such material improvements, the need is growing for more solid convictions about the relativeness of human progress and happiness, as compared with man's supernatural destiny.

If our concern for worldly improvement is meager our charity is weak; but if our zeal for the improvement of our earthly dwelling outshines our zeal for the "House of the Lord" we are succumbing to any of the false cults of Progress, Marxist or other; we should not be timid in asserting the respective dimensions and natures of the two realms. While working at improving the earthly "encampment" we must also in "spirit of Poverty" maintain a basic detachment not only from the improvement but even from the encampment itself, without apology. Detachment is among the lessons the world needs most today and one it is getting ready to take, in despair at least if not for better reasons. The layman will often be in a privileged position when it comes to help the world on the road towards that detachment, by living in the world and working from the world, not only poor in fact, but also in spirit and with love.

CHANGING PERCENTAGE OF CATHOLICS

As we survey the world scene, we see that some of the most heavily populated areas have the smallest percentage of Catholics. Asia, whose 1,321,000 people constituted 53 per cent of the total world population in 1950, is less than one per cent Catholic.

In Africa the distribution is somewhat more favorable: in 1950 the 18,000,000 African Catholics constituted nine per cent of the population, and the outlook for the Church seems brighter there at present than in Asia.

As the world population increases, the distribution of nationalities within the Church will change. In 1950, the Catholics of Europe, Canada and the United States comprised 57 per cent of the total Catholic population, but by 1980 they will account for only 47 per cent of the total Catholic population.

The Catholics of Latin America, on the other hand, will show a proportional increase from 35 per cent in 1950 to 43 per cent of the world Catholic population in 1980. It is rather doubtful, however, that they will, by that time, be ready to take over a substantial part of the mission activities of Europe and North America. It is more probable that the Church in Latin America will call increasingly upon Europe and North America.

Aims and Methods of Lay Missionaries

Yvonne Poncelet

A New Awareness

THE de-Christianization of Europe which is becoming more and more agonizingly evident has brought about a striking renewal elsewhere in the Church. Because of the loss of the masses to the Church, recent Popes have appealed to all Christians to undertake wider fields of apostolic work with new methods adapted to the needs of the times. This appeal has attracted laymen to God's work in greater numbers and with more generosity, and has led them to realize more vividly the active part they must play in the Church and in the world. That part is to participate in the building of the Mystical Body through the sanctification of temporal tasks and through the Christianization or re-Christianization of the natural communities of life. Already in his Encyclical, *Quadragesimo Anno,* Pope Pius XI stressed the need for the apostolate of lay people.

The laity had lost their sense of responsibility in the Church; they had forgotten the active role that was theirs as baptized and confirmed Christians and had been content to follow the voice of the hierarchy passively. Many, indeed, considered it the duty of the hierarchy alone to work at furthering the Redemption of the world.

The present century has seen the return to a more complete idea of the Church: the assembly of God and people, uniting in one body all those who live in the same divine life — "Just as we, though many in numbers, form one body in Christ, and each acts as the counterpart of another." (Romans 12; 5)

The Encyclical, *The Mystical Body of Christ,* restored the values of a spirituality based on the doctrine of the Mystical Body, emphasizing not only the role of the hierarchy and the fundamental unity of all Christians in Christ, but also the diversity of the functions and responsibilities to which they are called. "We must consider attentively," said Pius XII in this encyclical, "that not only the clergy and those consecrated to God in religious life but all the other members of the Mystical Body of Christ have, individually, a duty to work energetically and diligently toward the building and increase of this Body."

It is more readily understood these days that every Christian has not only the duty towards himself to increase the grace received in baptism, b is also called upon to radiate that grace and ma others benefit from it. A Christian does not sa himself alone. As long as he does not have a co stantly growing concern for the salvation of l brothers, for whom he is responsible, he is not tr a Christian. He has not understood the value the sign with which he is marked for eternity gether with all the other members of the Mysti Body of Christ. The Redemption has as an end r only the salvation of each man in particular, b also that of making the individual participate the redemptive action of Christ.

An enlightened and responsible laity, thoroug conscious of the role which every Christian is cal upon to play is, at the same time, fully mindful the primary role of the hierarchy in the Chur The Church, through the hierarchy, extends visi among men the teaching of Christ. Dispenser the divine life through the sacraments, mistress both intellectual and moral truth, the Church, carnate in the person of the Bishop, is Christ pr ent in the human community. The very fact th one is a Christian, baptized and confirmed, a s of the Church, gives a basis to the lay apostola Its activity, exercised in harmony with the hi archy, aims to sanctify all human activity in orc to offer it in praise to the Creator.

A New Consecration

Among Christians who have realized their sponsibility some, responding to the action of t Holy Spirit in their souls, have desired to con crate to the apostolate not only some of their l sure time but the whole of a lifetime. The cons tution *Provida Mater* has officially recognized c of these types of consecration.

This deepening consciousness of the active r incumbent upon the Christian by virtue of his b tism and confirmation has led him naturally to wo not only for the renewal of Faith in Christian co tries, but also for the establishment of the nasce Churches in mission countries. The importance Christ's command "Go, teach ye all nations," came apparent to him in all its present urgency because of the revolution now taking place in t

rld and because of the incessant appeals of the pes — and in the profound theological founda- ns on which it is based.

The Encyclicals, *Maximum Illud* and *Rerum Ec- siae*, in emphasizing the need for every Christian be a missionary, because no member of the urch can be disinterested in its expansion with- t thereby separating himself from it, have in- ired modern Christianity with a missionary im- tus unknown in the centuries recently past. Not eryone, it is true, is called to work directly for e missions, but at least everyone ought to aid rough prayer and heartfelt desire those peoples ill waiting for the Truth, and should offer them- lves in prayer to hasten the time of its fruition.

From this renewal of the missionary spirit and om this more exact recognition of the role of the ity in the Church has risen a new form of Chris- an life, the missionary laity. The vocation of the y missionary assumes forms which differ accord- g to the temperament and the spirit of him who ceives it and according to the circumstances of me and place. All these variations are good in at their diversity permits each to give himself mpletely however and wherever he feels himself lled upon by God. It would be regrettable if, in taloging the possibilities before the lay mission- y, one were to limit them to any particular types us leading to the withdrawal of those of good ll wishing to consecrate themselves to mission- y work.

The first objective of the missions is not to save uls individually (an expression that is correct if mewhat incomplete) but to build the Mystical dy of Christ, to implant the Church everywhere the normal means of salvation. It will do this creating, in the midst of pagan civilizations, all Christian cells which will be the leaven in e mass, slowly raising the whole and preparing it r baptism. Although he may often exercise a iritual apostolate, the layman, by his work in the mporal sphere is the only one capable of operat- g this transformation of social structures, so that human activity be conformed to the Will of God d give Him glory.

One glimpses the immense and delicate work to achieved in non-Christian countries: the witness, highly imperative just now, which every lay rson must bear in every human community so at Christ may be present everywhere. He alone the Way, the Truth, and the Life. He alone can ing about the solution of personal problems as ll as the problems of family and national life. is because in our old civilizations the work of Christians is deficient and Christ is no longer integrally present on all the levels of human activity, that we are witnessing such decadence.

At present, when the masses in China, India, Africa are beginning to take cognizance not only of their misery but also of their strength and dignity, the Church, which must conquer the world, cannot ignore the grave human problems in the balance and their world wide repercussions. The urgency of this duty, felt more acutely now perhaps than ever before in the history of the Redemption, sensed by those whom the charity of Christ presses. The Church of Christ stands confronted with powerful forces which oppose it either insidiously or violently. The entire world, with terrifying rapidity, is racing toward materialism. The masses in non-Christian countries which up to now have been traditionally bound to a form of life and thought that safeguarded real human and moral values, are now seeing the crumbling away of the ancestral structures which had been their support. The sudden revelation of totalitarian and atheistic ideologies, of technical changes, is urging them to a desperate quest for a new principle of salvation and unity, a new reason to hope.

A similiar movement is evident in intellectual circles. Due to the universalization of culture now producing such a confusion of ideas, the young university students in Asia and Africa show a tendency to turn toward Marxism in the belief that they will find in it a solution to the unhappiness of their people. Christianity, either because it is too often identified in their minds with foreign politics, or because it appears too strictly limited to the spiritual, seems to them to be incapable of satisfying their need.

In this very need can clearly be seen the necessity of the lay missionary. The Church, Mystical Body of Christ, is above all a community of life. Saint Paul used to establish a small Christian community in any given place, and it was this community which set about converting those outside the fold. From the beginning of the Church such communities gathered around a Bishop, the representative of Christ. Then as now, this duty of forming Christian communities cannot be accomplished by the clergy alone in mission countries. They must be

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YVONNE PONCELET, founder of the International Catholic Auxiliaries in 1937, served as international president until her untimely death near Rome in a plane crash February 13, 1955. This address was given before the I World Congress of the Lay Apostolate in Rome, 1950. In founding the I.C.A., she worked closely with Father Andre Bolland.

surrounded by a laity forming a community of all social classes and engaged in all temporal activities. It is for this reason that such varied forms of the missionary laity coexist, each one having a place in the establishment of the Church.

An essential condition for this bearing witness to Christ is to be found in the charity which unites the lay missionary to his fellows so that in a profound unity and a living fraternity each one helps the other to follow as closely as possible the work outlined for him by Divine Providence.

Through his work, the lay missionary can relieve the missionary clergy of the many tasks which the priest has had to assume because of the lack of specialized technicians among the laity. But this witness would be incomplete and its essential end would not be achieved if it did not tend to the formation and establishment of an elite among the native laity who, deeply rooted in the mentality of their compatriots would be a more tangible example of a living cell of Christian influence and would thereby express to their fellow citizens the holiness and the universality of the Church in an idiom familiar to them.

A Mature Native Laity

The essential end of the lay apostolate in mission countries is, then, to give to the Church of Christ its full scope and dimension, by promoting the development of a mature native laity, capable of assuming their responsibility as baptized and confirmed Christians and able to reveal to others the Christian sense of the family, the country and the apostolate. It is of primary importance for the lay missionary to realize that, in missionary work, it is not simply a question of leading the pagan to Baptism, but also of teaching him his function as a lay Christian.

The fundamentals of all lay missionary work can now be further clarified:

- *penetration of the temporal:* the apostolate must be pertinent to the times in which we live;
- *collaboration with the hierarchy:* the apostolate can be conceived only in spiritual relation with the hierarchy, taking account of the role of the Bishop and of the competence of of the laity.
- *the formation of native institutions:* — the missionary, whether he be lay or not, is the "delegate" who works toward the training of native leaders. They must be taught not only to express Christianity in the material order, but also to collaborate with the hierarchy in all phases of the life of the Church. In t area it is evident that an active role is cumbent upon a native lay elite, who alone truly capable of accomplishing the incar tion of Christian principles into local custo

The Authentic Missionary

It will not be possible here to go into de about all the forms of lay missionaries possible shall be content, therefore to mention some ch acteristics, based on a discussion between rep sentatives of various lay missionary societies 1949.

First of all, it seems that, without diminish the significance of this term "lay missionary," cannot apply it to every Christian living in a m sion country, even though he may be living a Christian life. This does not mean that such one cannot be useful to the missionary work of Church. It is imperative that every Christian w goes to the missions as an employee, businessm craftsman or professor be a true Christian c scious of his responsibility. Missionary cle have long recognized the inevitable influence wh foreigners have in their territories for both g and evil.

In order to be an authentic missionary, Christian must receive a *mission,* be under the thority of the *Bishop,* whether he is a priest, a ligious or a lay worker. It is important that lay person have the primary intention of do missionary work and that he engage himself, p sonally or through the intermediary of his p ticular missionary society, in the multiform ap tolate of the Church. This intention and bond w the bishop are the essential elements of his p tion as a lay missionary.

This bond can be more or less extensive. Wit it there could be the lay worker who, individually in a group, maintains an independent professio activity which is voluntarily and with the cons of the Bishop oriented to the work of Propagat the Faith. It may also include those who p their profession itself at the disposition of Bishop and are employed by him wherever judges it useful. Finally it may include those are entirely at the disposition of the Bishop w wishing to be missionaries without attaching th selves to their particular professional vocat simply offer their services with no other stip tion than that they remain lay folk. The differ services of the lay missionaries allow for ded tion either in marriage or in celibacy. It would inexact to say that one or the other were supe

inferior; useless or indispensable. It is easy to e how the example of Christian marriage and of ie family is an important contribution in the mis-ons. However, certain apostolic tasks are par-cularly absorbing and acquire the use of unmar-ed lay workers.

The principal end of the lay missionary — to rm a native elite — can be achieved by various ethods. The word "method" is displeasing, be-ause it is a question rather of using our natural nd supernatural gifts, inspired by a burning char-y in order to bring non-Christians close to the uth and to the love of Christ. This requires the reatest possible adaptation to the field in which the postle exercises his apostolate.

This principle of adaptation is not a technique ut a true manifestation of love that is careful to estroy nothing of the work of God, but works, for ie development in each man of the talents with hich the Creator has endowed him. As well as eing indispensable to the efficiency of the apos-olic work, adaptation is also a powerful means of sceticism in purifying and detaching the apostle rom all that is inessential to his life and his mis-ion. If the lay missionary really loves the people f his milieu of work and apostolate, if he shares eir life, aspirations with a disinterestedness hich finds its source in divine love then those eople will recognize that he wishes to be one of em, in spite of differences of race, religion and ulture. Thus he will be enabled to bear perfect itness to God's liberal love of His children.

This is a witness which the lay missionary, per-aps more than any other, must bear in real hu-ility — the Truth, which has been freely revealed o him, must be shared with others through per-onal friendship on the plane of a mutual exchange. He must make it understood that, if Christians ave received the fullness of Truth in Christ, never-heless, all human values are manifestations of it, nd must be restored and perfected and brought to eir full supernatural value. We have much there-ore, to learn from them and must open our hearts nd minds in real friendship and sympathy — the atural bases of supernatural charity.

We Must Be Accepted

First of all we must be accepted in order for our essage to be heard. We shall do that, not by a roud attitude of the privileged "giver", but by the umble attitude of the poor servant of a Truth hich is not ours.

A new Christian style of life must be worked ut by the missionary not for the native Christians, ut *with* them. The missionary must bring to them a real, not a tactical interest. He must open his heart to them, rid himself of his own frameworks of life and thought and this through a continual intellectual and moral asceticism. On the purely human level this is a delicate and difficult task — on the supernatural level, we are faced with the fact that distrust and misunderstandings can compromise the very work of evangelization.

On the other hand, the lay missionary must try to hand on his own professional competence — and this as widely and profoundly as possible. He must, therefore, be well qualified. He must often be an educator, and one of the most difficult aspects of his work will be to train real leaders — He must be ready to efface himself and allow them to replace him, and be happy that he has been allowed to contribute to their human, moral and supernatural development.

It is very important that the lay missionary give an example both of submission to the hierarchy and of friendship in the apostolate, of profound Christian unity with all who are, like them and with them consecrated to the conversion of the world.

Training

The role which the lay missionary is called upon to play in the Church requires a serious spiritual, moral, professional and missionary preparation. In spite of the fact that this is a comparatively recent development it seems possible to indicate some principal lines of orientation, which it would be advisable to follow in the formation of a laity preparing for the missions.

The lay missionary must be animated by a real and sincere desire for perfection achieved in and through his state and a spirituality based on the doctrine of the Mystical Body. This gives him a sense of the meaning of the Church, a tenacious desire for its expansion and that totally disinterested love for all men in Christ which will keep him always ready for a more and more profound apostolate in his milieu.

Since the lay missionary can usually consecrate only a relatively short time exclusively to prayer, and because many of the exterior elements helpful to piety are lacking in the mission, he needs an interior life centered in the Mass, the liturgy, the sacraments and in meditation on Holy Scripture. The Gospel must hold a primary place in the life of the apostle called in these extraordinarily difficult times to bear witness to Christ Himself.

The lay missionary must not divide his life into two departments of action and prayer. He must strive for unity in his interior life through constant union with God. Thus he will have a spiritu-

ality which is adapted to his function as witness to Christ and which is continually sustained by a profound desire to share that which he has received and which, while safeguarding the intention of his activity, will make of his life in the world the place of his meeting with God. Christ, better known and loved through an intense sacramental life, wants to give Himself to others through us by making us share more fully in His life. He allows us, in return, to find Him in those we serve. The profound interaction of contemplation and action in the life of the lay missionary gives him at once his unity, his serenity and his fecundity.

It is desirable that the lay person who consecrates himself in the apostolate to the missions have a balanced and mature personality so that he may persevere in his vocation throughout all the weariness, the difficulties and the failures inherent to the apostolate. Above all, in the beginning he must be strong so that he will not be shaken by a pagan climate and by the disillusionments which may come particularly at the beginning, from too brief an experience. He must leave for the missions with a favorable feeling for the people he is going to, but also without exaggerated illusions — what he will meet with is at the same time more beautiful and more difficult then he will have imagined.

Particular care must be given to the missiological formation. All lay missionary groups seem to have understood this well. They strive to give their members at least a minimum knowledge of the missions through study or friendly contact with native persons and with others who through many years spent in those lands have a deep and loving knowledge of them.

There is a great need for a careful professional preparation. In the missions we need real professional competence and our contribution of professional values will often open doors to us which will enable us to exercise our apostolate in this or that milieu. One who excels in his profession will always be more influential since the perfection acquired in one field is regarded as the guarantee of one's total human value.

Without putting the practice of medicine, for instance, at the service of the apostolate, in the sense that it becomes a mere means to our end to the neglect of its own end, the lay missionary must take the responsibility of joining a proficient "human" activity to that of his apostolate.

Thus, for many of us, the proficient practice of our profession will involve and imply the practice of those elements we have mentioned: a deep love of Christ in our brethren whom we have come to serve, a balanced and well-tempered character, pernatural enthusiasm and persevering energy, constant and effective desire of giving to others best of ourselves and of effacing ourselves little little before them.

Each group of lay missionaries gives this form tion, according to the formula which it judges g and which it has modified in the light of expe ence. In this matter, as in others, contacts m among different groups of lay missionaries can a great service. Each one can discuss openly a with simplicity its training methods, the diffic ties met, the results obtained, and the failures a successes in the field. Thus in the future usel and sometimes serious errors can be avoided in efforts toward a profound adaptation of a tr spiritual apostolate. Mutual help and understa ing in our apostolic work can be another gain fr such discussion, and this is very important, we must give, everywhere and more than any evidence of great charity, unity and collaborat in the task which God assigns collectively and dividually to each of us. The same love and same fervor gathers us together in the same w of the Redemption, who are nourished by the sa Bread and in each one of us Christ expresses same burning desire to bring into one flock those who are still far from Him.

Let us pray the Lord of the harvest to keep united in paternal Charity without rivalries jealousies, animated with the same holy liberty the children of God . . . It is by this that all m will recognize us as His disciples.

SHORTAGE OF PRIESTS

There are 350,000 priests to care for the 450,000,000 Catholics in the world, but they are distributed very unevenly in relation to the Catholic population. Seven eighths of the priests are serving one eighth of the people, and only one eighth of the priests are available for the great bulk of the Catholic population.

For example, if a ratio of one priest for every 1,000 Catholics is taken as a standard, there is at present a lack of approximately 120,000 priests in Latin America, while in several parts of Southern Europe dioceses can be found with one priest for every 300 or even every 200 Catholics. The situation in Asia and Africa is much the same.

Bracero Mission

Anthony Soto, O.F.M.

IF YOU live in the city you have probably not seen them — but you have enjoyed the vegetables and fruits they have picked for your table. If you live in the smaller towns you may have observed them lounging about town on Saturdays. Men alone — dark-skinned Mexican men. You will see them in almost any field of the far West and Southwest. You are beginning to find them in the Midwest around Arkansas, Missouri, Indiana, and up around Minnesota and Michigan. On the Atlantic seaboard you will come across their counterparts, the British West Indies workers and the Puerto Ricans. Make no mistake: we are not dealing with what began during the war as an "emergency" measure to import foreign workers for our fields. We are dealing with a *system* of importing men without their families from other countries to do the "stoop" labor in our fields at wages which no American can live on in decency.

How many of them are there? Where do they come from? How long do they stay? There are many questions we might ask about them. Their number is very large — larger than the public knows. Shortly before World War II the large growers of the Southwest began to fear that there would be a shortage of agricultural labor. To accommodate them the Immigration and Naturalization Service authorized the importation of workers from Mexico. By 1942 there were 4,000; by 1946 there were 62,000. The number has climbed until last year it nearly hit 500,000. (California alone employed 115,000 at the peak season last October.) This is an unbelievable number of men to be working within the borders of our country without the public knowing anything or very little about it. They are truly a "silent army," and a "forgotten people."

What began as an emergency measure during the war has stayed with us long after both the emergency and the war have passed. Eventually, in July of 1951 the measure was put into the framework of law — Public Law 78. The governments of Mexico and the United States agreed on a contract under which workers would be recruited at three main centers in Mexico, transported to the U.S. and from certain main centers here, transported to the field of work. Farmers formed associations with full time men to handle this program. The worker is called a "bracero" from the Spanish word *brazo* or arm. People who like the system call the "helping hands from Mexico."

Trailer Apostolate

The writer spent the entire summer of 1956 touring the central valley of California in a trailer chapel visiting the camps of braceros and local migrant workers. This was in the very heart of the industry. In the Salinas-Watsonville area, "the salad bowl of the world," according to Mr. John Ahern, local representative of the U.S. bureau of employment security, there were a total of 12,000 Mexican braceros in 1955; a spokesman for a local farm labor association said that in 1956 there were about one third more than that. That is a very large group of men to have concentrated in barrack-like camps dotting the area. The spiritual plight of these men is quite miserable. There is little wonder that the Social Secretariate of the Mexican Bishops called for the termination of this system.

About 98 per cent of these men are Catholics — men with a deep and at the same time simple faith; their devotion to Our Lady of Guadalupe is in evidence not only in her picture which is frequently seen pinned up over their dormitory-like beds, but in the shrines they erect to her in the mess halls. They don't often see a priest. Some of the local clergy do the best they can, even going into the camps to offer Mass regularly for the men there. But this is more the exception; there has always been a shortage of priests in the West even to take care of the needs of residents. Then there is the language barrier. A brightening prospect is the appointment of "bracero chaplains" who do full or part time work with the Mexican worker. Father Arthur Liebrenz, O.F.M., is perhaps the most famous of these. He has been going about the central valley of California in a trailer chapel for over 10 years now ministering to the local and migrant Mexican families. He will also park his trailer-chapel outside a bracero camp, give the men a talk, hear their confessions until far in the night, and then say Mass for them early next morning so they

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Father Anthony Soto, O.F.M., is now teaching sociology and economics at San Luis Rey College, a Franciscan major seminary. He received his Master of Arts degree at the Catholic University of America in 1950. He has a weekly Mass with Spanish sermon for the braceros at the church on Sunday evenings and says Mass in the more distant camps at different times. He spent the summer of 1956 in a trailer chapel touring the coast and central valley of California visiting bracero and migrant labor camps.

can go to Communion before they leave for work in the fields. However, the typical bracero camp is lucky to get a visit like that once a year.

In the area which the writer visited with Father Arthur on this particular trailer-tour the one thing most noticeable was the large number of workers by comparison with the amount of work to be done. In camp after camp the story was the same: for the last weeks or so they had only worked three or four hours a day. The contract says that if the employer does not furnish 64 hours or more in a two-week period he must furnish the worker one day's subsistence for each eight hours or fraction thereof that the employment offered is less than 64 hours. So they were usually kept busy a few hours a day to meet this minimum. Even at that the writer saw weekly paychecks for one worker in Soledad, California, to the amount of $8.71, $12.00, $8.00, $2.80, $8.00, and $9.00.

The agricultural worker is the lowest paid worker in the American economy. He is explicitly excluded from all minimum wage legislation and from the Fair Labor Standards Act which specifies a dollar an hour for workers in interstate commerce. State minimum wage laws generally exclude agricultural workers. In determining, therefore, the wage for the imported worker the contract says that he is to be paid "not less than the prevailing wage rate paid to domestic workers for similar work . . . the determination of the prevailing wage rate shall be made by the Secretary of Labor" (Art. 4). What, in point of fact, happens is what the farmer himself pays the imported worker *is* the prevailing wage. This becomes all the more established because the domestic worker cannot afford to work for what the bracero gets.

Back in 1942 the writer worked in the lima bean fields in north San Diego Country for 60 cents an hour. Sixteen years later with all the inflation that has hit the country, with the Consumers' Price Index up about 100 per cent since then and all other wages up, the hourly wage rate for this area and for the same crops has gone up only 10 cents.

The report on current agricultural wages in this area published by the State Department of Employment shows 70 cents an hour the wage rate both in 1953 and in 1958. This is why farm labor wages were 46 per cent of factory wage in 1946 and stand at about 35 per cent today and why Americans will not apply for farm jobs and thus create a shortage of agricultural labor. Take Santiago del Muro for instance; he is a typical bracero in San Diego county in the sense that he gets the same wages the others do. If the weather and crops are good he will work nine hours a day for six days a wee At the current wage of 70 cents an hour he wi gross $37.80 at the end of the week. The employe deducts $12.25 from that amount for board and small amount for insurance. That leaves Santiag $25.00 at the end of the week. Out of that mu come money for cigarettes, trips to town, and oth "extras." How many American families could li on that? Even Santiago complains that that is n very much to send home to support his large fami in Mexico and pay the expenses of his trip up her

It is true that further north wages are up to o dollar an hour; but when it rains, or there is n enough work, or they miss work for any reaso his take-home pay is greatly reduced. On the oth hand, he must pay $1.75 a day, rain or shine. T contract says that meals are to be furnished t worker at cost and never in any case higher tha $1.75 a day. Father Joseph Crosthwait, of t Bishops' Committee for the Spanish-speaking, not in his field trip into the northern States that $1." became the standard charge for food. Ernes Galarza testified to the same practice in the We The men in their contract are given the choice preparing their own food and thus save money a many do; however, this practice is frowned upon the caterers whose business it is to run the ca kitchen and restaurant.

This is the picture in California where the hig est paid workers are. The National Sharecroppe Fund reports that:

> In Phillips County, Arkansas, in June of 1956, Unit States workers were paid 35¢ to 40¢ an hour. Fa workers in the county that month were made up 1,000 United States workers and 1,055 Mexicans. T Mexican workers theoretically were receiving 50¢ hour, the minimum to which the Mexican governm will agree. By July and August, the rate of the U workers had fallen to 35¢ an hour.

It is indeed hard to see how we can tolerate t plight of the agricultural worker and then enj his fruits and vegetables.

The Corporation Farm

It must not be understood that what has be said is a reflection upon the typical Americ farmer. It is important to remember that we a speaking here precisely of the imported labor p gram, and we maintain that the family farm very much hurt by the presence of the brace The corporation farm and the big grower hire t bulk of these men. Class I and II farms (those th annually sell $10,000 or more of produce in t U.S.) according to a survey of some 700,000 co mercial farms, hired 835,000 persons in seaso

nd year-round employment. This accounted for 0 per cent of the hired labor force of the sampled arms in 1950. These are the large "factories in he field" that hold power even over the family arm. Thus the 1950 Census listed 137,000 farms n California. Of these, 14,000 were in Class I. and in all farms totalled 36,000,000 acres. Of this otal, 19,000,000 acres or 55 per cent of farm land as held by the top group. Dr. Galarza pointed ut before the Minimum Wage Subcommittee of the House of Representatives in New Orleans last May hat although the above sounded like mere statistics, the following concrete examples would paint a icture of the size of the new type farm:

> Five years ago the Kern County Land Company held 78,000 acres of irrigable land. The Standard Oil ompany held 54,000 acres; Anderson and Clayton, 9,000 acres; Southern Pacific Railroad, 31,000. The DiGiorgio "ranch," with headquarters in San Francisco and New York, at one point owned 31,000 acres in alifornia, hired more than 2,000 people, controlled he largest winery in the world, and held a large interest in the New York Fruit Auction. When its ounder, Joseph DiGiorgio, died, he left an estate of ver $80,000,000.

The small and family farm can hardly compete gainst these. So much so, that according to Dr. alarza American families are leaving the land at he rate of 120,000 a year. In California alone, 4,000 family farms went out of existence between 950 and 1954. One reason for this is that the amily farmer does his own work and he must compete with the 70 cents or 80 cents an hour paid to he bracero or migrant worker by the big farms. hat is one reason why we find the family farmer n California, represented by the California Farm esearch and Legislative Committee, advocating a inimum wage of one dollar to be paid farm orkers. That is the reason, too, why at least in alifornia we find the family farmer siding with rganized labor in its stand on many farm issues uch as the above.

The strength of American agricultural economy ill lies in its family farm not only morally and ocially, but also economically. That is why the ubcommittee on Family Farms of the House griculture Committee of the Eighty-fourth Congress reported in August of 1956: ". . . the Nation's program must begin with the family farm . . the program should not promote the 'factory the field' type of farming . . . for there are no alues for the Nation in substituting a hired labor griculture for the independent family farm . . ." ost people would say "amen" to that. And yet ey have evidently not been favored by legislation r the family farm is fast disappearing from the merican scene. Surely this is not too big a problem for American ingenuity. The greatest enemies of any country have been those from within — who by promoting selfish interests, winking an eye at corruption, and directly or indirectly allowing the basic social institution, the family, to become weakened and ineffective, have opened wide the door to the enemy.

Pope Pius XI in his encyclical *Divini Redemptoris* laid a great part of the blame for the success of Communism at the door of liberalism — the laissez-faire individualism of the nineteenth century. Those who refused to do anything about the vast masses of slum dwellers and who resisted every attempt at social amelioration through legislative measures were in great part responsible for creating a field that was ripe for Communism — or any other "ism" that promised the poor social betterment. And yet it is hard to think of the farm labor problem today in any other terms than that of the nineteenth century — some would even say of feudal serfdom.

The Bracero System

As an emergency measure one might agree in principle that the imported labor program can be defended provided the human rights of the laborers is respected and the system is proven as economically necessary, not merely a more convenient and cheaper method of recruiting workers. But it is quite clear that the farm interest want this system to become permanent. HR 10360 is a bill introduced before the House of Representatives by Mr. E. C. Gathings of Arkansas to strike out the clause in Public Law 78 (the bracero law) which would terminate the agreement on June 30, 1959. Even if the system functioned according to the letter of the law and the contract, the writer questions whether it can be defended in the halls of social and economic justice. Here we have a case of the poorest laborers of a foreign country, the bulk of whom have families — yet forbidden to bring their families — brought here to function in work gangs, housed in barracks all too often sub-standard, paid wages which local workers could not live on, and in the long run suffer morally themselves and allow their family to suffer from the lack of a father. Of course, they earn in the United States about five times the amount they would earn as day laborers in Mexico. But count the costs of travel to the recruitment center from their village, the "mordida" or bribe of some $24.00, the high cost of meals in the U.S. in comparison with Mexican standards, and the many careless dollars thrown away on the gaudy attractions of a new country.

Then too, whatever is gained in dollars is often lost in the loss of family life and personal demoralization. The bishops of Mexico estimate that four out of ten don't return to their families.

The Camps

The camps themselves range from as low as a dozen men to as high as 700 men. In one camp the men were simply known as numbers. In another camp the Mexican consul in conjunction with the Department of Labor forced the closing of the camp due to "deplorable conditions." It was one of the largest camps in California. In another camp the contractor provided no heating and allowed the men only one blanket. Within a few minutes ride from where this article is being written there is a camp where no heating was provided in the metal barracks all winter and only two blankets were parceled out. Admittedly Southern California does not have the winters that the rest of the country has, but even the poorest of homes here have some kind of heating. Yet the contract says that these things are to be provided by the contractors without cost. The Department of Labor has the task of seeing that the contract is enforced and generally does a good job, but it is short on compliance men. Add to this that the men are *muy humildes* "very humble — or used to suffering in silence" and are afraid to irk their employers by complaining against them. Some camps, on the other hand, are model camps that even provide recreational facilities and hygenic facilities for eating and sleeping. They are, however, more the exception.

Since Sunday is a traditional day of work for seasonal laborers "to get the produce to market on Monday," as the farmers say, the bracero misses Sunday Mass as a matter of course. Saturday is their day off. Some parishes have instituted evening Mass on Sundays and the men have responded quite faithfully. In many, if not in most, cases, however, the camps are too far away in the country and hence far from the parish church. They are also ill at ease and visibly uncomfortable among the well dressed resident parishioners and of course can understand nothing of the sermon or announcements.

Displacement of American Workers

By now there is ample evidence, especially as gathered by Ernesto Galarza, secretary of the National Agricultural Workers' Union, that the imported workers have repeatedly displaced local labor. When Dr. Galarza first brought this to the attention of Mr. William Burkett, at that time di rector of employment in California, the latter or dered his deputy James Reimel to send undercove agents in the guise of farm laborers to the depart ment's own farm placement bureau offices up an down the State. The men were instructed to b thoroughly qualified for every phase of farm work Burkett knew that federal law provided that Amer can workers have priority over farm jobs when i comes to competition with imported workers. Bur kett was incensed to learn that his men had bee turned down for farm jobs everywhere they wer except at the department's Watsonville office. A that time braceros were working wherever Bur kett's men had applied for work. He became con vinced, according to the San Francisco Chronic of Sunday, August 25, 1957, from which this inc dent is learned, that some of his subordinates wer working entirely in the interests of the growe and only occasionally in that of American farm laborers. However, the problem was not solved fo somehow or other Burkett found himself remove from office by being promoted to the superinte dency of banks.

In a letter dated February 17, 1958, Dr. Galarz calls upon congressmen of the United States to co duct an investigation of the entire bracero pr gram. He cites case after case of foreign worke displacing local labor. He points out that "Mex can contract nationals are now widely employed i skilled farm work as irrigators, tractor drive trimmers, packers . . . ; over 100 domestic worke who applied for jobs in Sutter County, Californi during the 1957 peach harvest were turned awa while Mexican contract Nationals were at work the orchards. . . . The foregoing cases are not is lated incidents but rather symptoms of a brea down of the administration of the Mexican far labor program. . . ."

Conclusions

These are only a few facets of a complex pro lem. But the general picture is clear. Here w have the United States, the richest and most powe ful country on earth, maintaining that it cannot pa its agricultural workers a wage sufficient to su port a family decently in this country. In turn must import cheap, foreign labor. This does n look well for the United States in the internation scene for most of the world's population is st rural. Neither does it look well for its own inte nal health, for no economy based on the use cheap imported labor is sound. According to D Galarza's investigation, in October, 1951, Mexica

Nationals at work in California agriculture represented 14 per cent of the seasonal farm labor force. By October, 1956, they composed 35 per cent of that category. Thus increasing reliance on braceroism in California. This in turn aggravates the migrant misery of close to a million American migratory workers — a kindred problem which has hardly been touched upon in this article.

In 1951 the President's Commission on Migratory Labor, after an exhaustive study with hearings in different parts of the country, revealed the gravity of the problem confirming in effect most of the information that has been published on the sad plight of farm workers. They made a number of excellent recommendations to alleviate the situation. But none of them were accepted in actual practice. Neither were laws made that enforced any measure of compliance with these recommendations. On the contrary, as was pointed out above, there is a move in Congress to make the foreign labor program a permanent feature of American economy, and in fact extend the program to cheaper labor from the Orient. The future does not look very bright for farm laborers.

Concrete Actions

What concrete action can the public take to undo some of the social injustice that has been worked in the bracero? The following are only some of the things that could be done:

- Write to your Congressman and ask him to call for an investigation of the operation of the Mexican Farm Labor Program (Public Law 78). The National Agricultural Workers Union, 2140 P. Street, N.W., Washington 7, D.C., will send you any information you desire.
- Support the Bishops' Committee for the Spanish-Speaking (Oppenheimer Bldg., 230 W. Commerce St., San Antonio 5, Texas) and ask them what you can do in your area for the spiritual welfare of the bracero and migrant worker.
- In some places societies like the Knights of Columbus have sponsored projects like furnishing transportation for the bracero to Mass on Sundays; the Legion of Mary has undertaken catechetical instructions and distributed literature in Spanish; in Stockton a group of missionary nuns instructs the workers at regular times. Religious articles can be collected or bought and distributed free to the workers.
- Contact the Spanish-speaking members of your parish or society and interest them in the work. Reports from all over Texas, Arizona, and California describe the intensive campaign the Protestants are waging to win over the bracero and migrant worker. In the Santa Clara Valley of California last year 400 lay persons from the Protestant churches cooperated with teams sent into the area to work among the migrants. They even formed a teen-age club, the "Diamontes," that according to their reports has been doing good work in that section. In Arizona the "Migrant Ministry" has mobile units fully equipped with loud-speaker systems and religious recordings. The one in Pinal County was donated by the National Council of Churches.
- Find out from the local Department of Employment or Department of Labor office where the camps are located in your county or area. Find out what their situation is. Almost any violation of the bracero contract or law can be remedied by a letter, visit, or even a phone call to the nearest Department of Labor Office.
- Support in every possible way those legislators who are calling for the extension of the wages and hours provision of the National Fair Labor Standards Act to farm workers, at least for those employed on the large, commercial, corporation type farm.
- Uphold in every way the human dignity of your fellow man in his present distress. Make it clear that you are not against him as a foreigner, but against his exploitation as a foreigner. If the farmer maintains, as he does, that the shortage of agricultural labor is a more or less permanent thing, then let us by all means allow these men to come — but with their families. It would mean the overhauling of the McCarran Immigration Act, but then it needs one anyway. We could thus partly relieve our consciences burdened by the fact that we live on stilts as far as a standard of living is concerned while over-populated countries look up to us from their poverty and misery.

When people hear the story of braceroism in the United States their natural reaction is: "Why has the public not been informed about all of this before?" And indeed it is hard to believe that half a million men would be housed in such camps and work under the conditions described above with so little known about them by those who live around them. In part the nature of their work hides them from public view, but we must not forget that there are men of influence who would be hurt by any publicity given to this truly human problem.

Some Remarks on Dedication

Bernard G. Murchland, C.S.C.

"WE ARE made by our responsibilities," someone has said. There are, I suppose, a number of ways in which that statement could be interpreted. But its deepest meaning might be expressed by saying that when responsibility is real and productive it leads man to the truth about his own existence. Man's selfhood emerges when he responds to that to which he is truly "answerable." This is so because responsibility is directly related to our being, to what we are. It is also a perception of the relationship we bear to others, to the world and God. Man is not truly man until he has seen himself as a responsible agent in working out his own destiny — both in a personal and a collective sense — and in fulfilling creation.

Dedication and the Whole Man

When man assumes the consequences of this perception it might be said that he *dedicates* himself. That is to say, he establishes a certain harmony between himself and something outside of him that remains to be fulfilled. He perceives a need, a cause, a work to be done. This awareness engages his liberty to the point where he must make a commitment, a decision. He must enlist his selfhood in the service of something that is outside of him and something he perceives to be of great value. That is why one can never be dedicated to oneself. Hence dedication is intimately related to our view of reality and the stand we take before it. It is situated at that level of ourselves where an awareness of what is good in us corresponds to an insufficiency outside of us. Dedication is always redemptive in the sense that it is orientated to removing an imperfection. In an apostolic context, dedication is always orientated towards reducing the effects of sin.

Thus we say a priest is dedicated because he has subordinated his life to a redemptive ideal that demands such a sacrifice to be perfected. Thus parents are said to be dedicated because the good that is in each reaches out to diminish the imperfections in the other. In this way marital love is strengthened and a family is, in the deep sense the word, created. Marital love is valid only ins far as it is other-directed, borne by charity to object outside of the ego. In fact it can be sa that the splendor of marital love derives from t special sacramental power it has to make more pe fect and fulfill the created order. Thus, too, the l missioner is said to be dedicated. I am comi more and more to believe that the notion of dec cation has a basic, ontological value and a confus understanding of what precisely its nature is, think, accounts for much of the ineffectiveness the apostolate today.

There is a temptation to think of dedication a kind of intellectual awareness whereby we *co tract,* as it were, to perform a stipulated number actions *for* some cause. As, for example, a teach might be said to be dedicated to the specific a tivity of teaching or the artist might be dedicat to the specific activity of, say, painting. Such view, it seems to me, dissolves the identity th ought to exist between the one dedicated and t reality he is dedicated to because it is restricted such a way as not to include what could be call the universal implications of the act of dedicati oneself.

That is to say, in the final analysis, the relatio ship that ought to exist between the object and o *whole* selves rather than just a part of oursel or a peculiar talent we might have. The tru dedicated painter, in this view, would have to sta his whole life in his thinking in an ontological w He would have, as Martin Buber has said, "to bri into his real relation to the truth not merely l conditioned qualities but also the unconditioned ture, transcending them, of his quest, of his gra of his indomitable will for the truth, which a carries along with it the whole personal power standing his test."

This manner of "attesting" personally to a giv reality is essentially a *testimony;* it is to b witness.

FATHER MURCHLAND is one of the editors of *Ap tolic Perspectives.*

To Observe and to Bear Witness

It is through bearing witness that our liberty finds its highest expression. And here it might be helpful to note some distinctions between *observing* and *bearing witness.* The two are frequently confused. We observe some phenomenon that is in all ways exterior to the self. What we observe is in no way changed; nor does the act of observing commit us in any way to what is observed. It is an impersonal, transient activity.

To bear witness is quite another matter. It is, first of all, a personal act by which a certain identity is established between the self and the object. It necessarily has permanent effects. This seems to me to be the significance of Mauriac's remark: "The consequences of even a chance encounter are eternal." In other words, where the element of the personal is involved a chain of relations is set up that will never be broken. To witness, say, an accident is a far different matter than to observe an accident. The witness can be called to render an account before the court; the observer would serve justice poorly because he was not enough a *part* of what took place before his eyes but not really before his consciousness, before himself. To bear witness seems to be essentially that act, that *free* attestation by which I can put my whole personality at stake to vouch for the truth of any given event or reality.

It is possible that much of our apostolic activity today is merely observation with very little testimony. This seems to me to be the special danger, and I am willing to admit its many merits, of the "observe-judge-act" formula. One can never judge or act upon what one observes. This leads to an inevitable superficiality that is becoming obvious in many of the apostolic activities about today. It is erecting dedication upon a foundation of sand. When the apostolate does not engage our persons it is not real. (And it might be pointed out that a gesture like that of a lay missioner in our world today is, to all appearances, an outstanding act of dedication. For such a person not only perceives an object, a cause, a need, an ideal — call it what you will — but he responds to it in a gesture of some totality. He stakes his life upon it. One sees the essential merit of martyrdom at this level of understanding also. Let us point out, too, that the lack of this ontological understanding of the very central value of dedication is closely related to the general degradation of values about us. In America, particularly, many forces militate against it. Let us point out, finally, that dedication can obviously be directed only to something higher than the individual and hence it is bound up with the notion of transcendence and the whole pattern of values that are implied here. To "dedicate" ourselves to something of less value than our persons — as an adman might conceivably do — is degradation.)

The Role of Liberty

One could easily demonstrate the link between this conception of dedication and such values as fidelity, charity, creativity, incarnation, truth and what Gabriel Marcel has called the "nuptial bond between man and his wife." But it seems that the most important observations that can be made at this point concern man's liberty. It has already been suggested that the notions of dedication and freedom are very close. Both, furthermore, are closely related to man's destiny. Indeed it seems clear, and modern psychology has done much to substantiate this view, that unless man *dedicate* himself in life he will become *enslaved.* Liberty can be captured, so to speak, only in a vocation. The choice is between a noble destiny, on the one hand, and fatality, on the other.

Let us put the matter this way: Dedication, which is expressed in vocation, *is man's fidelity to the profound orientation of his nature.* To say that man is *dedicated* is to say that he is *orientated.* He has *responded* to a situation which, basically, he perceives to be the framework of his freedom. It is a fact of great philosophical significance that man should be the only creature capable of taking a stand before life, capable, furthermore, of refusing to take a stand. But the everlasting paradox of human freedom is that even in the act of refusal man cannot annihilate himself, he cannot escape his fundamental orientation. What constitutes the specific mystery of freedom is that man is obliged to accept a destiny he did not choose. Dedication is situated precisely at that level of acceptance. And that is why, too, freedom is essentially *creative.* It cannot be otherwise for it always works in the sense of our natures, in spite of a great deal Sartre has had to say about "nothingness coming into the world through freedom." Dedication through vocation, let us say then, signifies a decision to establish a certain perfection within an experiential context that is progressively transformed by liberty.

To illustrate these points we might take the example of Graham Greene. Few authors of any century have understood so well this concept of dedication as the essence of human destiny and as the incarnation of liberty. The hero of *The Power and*

the Glory is a priest. And from the Catholic point of view no vocation or dedication is so obvious. The priest is marked on the day of his ordination with a character that is more indelible than his own personality. He remains eternally a priest whatever he may do.

The determining character of Orders is probably what inclined Greene to this choice. He has, furthermore, situated the priest in a set of circumstances that accentuate the apparent fatality of his life. And it is precisely this apparent fatality that brings out the essence of liberty in this powerful drama. One might be surprised to find a Catholic author depicting a priest in such a state of degradation. Drunkenness and fornication, were merely external signs of the deeper sins of pri and despair. And it is against such odds that t creative power of liberty and the essentially *ten cious* character of dedication shines forth m brilliantly. For not once does this man renoun his priesthood. And this was far more than me acquiescence to necessity (as is shown by the e ample of the second priest). Man reveals hims less in the action he does than in his fidelity to th action. And the priest's fidelity is always to t fundamental orientation of his nature.

The example of Rose in *Brighton Rock* also co veys this sense of dedication. She apparently w caught in fatalistic circumstances beyond her. her case, too, liberty is translated in experience fidelity. The significant thing about her is not th she fell in love with Pinkie but that she *swore* love him and in the final pages of the novel we s her carrying her oath painfully into an unknow and perhaps interminable future. And the speci redemptive aspect of her engagement is clear Greene's obvious intention to "save" Pinkie throu her. Such are "the appalling mysteries of lo moving through a ravaged world" that must alwa boundary and give meaning to dedication.

Some Conclusions

It is almost impossible to draw a general discu sion of this sort into any definite conclusions. W might note that dedication appears as a key-conce an understanding of which will illuminate all the attitudes and values that ought to govern ma passage through this world. It is quite clear, t that dedication is linked at once to the great them of revelation as well as the much more ambiguo postulates of man's historicity, his specific cha acter as a creature of grandeur and misery. Th is why a good case could be made for tragic dra as the most penetrating vision into human natu For it is the nature of drama to capture the e tremes of our nature and focus them upon that f pin-point of light, liberty.

I would like to suggest, rather pompously, th our apostolic activities as well as our religio teaching be re-examined more than they have been in relation to the ontological insights an u derstanding of dedication might yield. And h it becomes obvious that dedication itself must more deeply studied and defined. At this point can only plead that greater minds than mine r to the challenge. It is a peculiar mark of our h man condition frequently to be able to see proble that we cannot solve.

APPEAL OF POPE PIUS XII

"Help to missionary diocese assumes a form nowadays which gives joy to Our heart . . . We refer to the effective task which lay apostles, acting principally within the framework of national and international Catholic movements, accept in performing a service to the young Christian communities. Their cooperation requires dedication, modesty and prudence. But how precious is the help brought in that manner to those dioceses which must face new and urgent apostolic duties!

"With full submission to the Bishop of of the place who is responsible for the apostolate, and in perfect collaboration with African Catholics who understand the benefits of such fraternal support, these lay apostles offer to new dioceses the advantage of a long experience of Catholic and social action, as well as of all the other forms of specialized apostolate.

"They promote, furthermore — and this is not the least profit — the rapid insertion of local organizations into the broad network of international Catholic institutions. We felicitate them with all Our Heart for their zeal in the service of the Church."

POPE PIUS XII
Fidei Donum, May, 1957

Lay Missionaries Today

THE presence of the Church must be a living presence among those peoples of the world who are struggling for independence and freedom. The implantation of the Church with its normal framework of fundamental institutions is obviously the elementary condition of this active presence. But the Church's role must be understood in a deeper sense. It must incorporate the basic needs of the people it strives to evangelize. In the measure that the nations of the earth accede to a modern way of life they experience a crisis in their economic, social and familial structures. Technology leads them to a cultural crisis; the ideologies of the 20th century lead them to a religious crisis. It is therefore all these worlds in crisis that the Church must inform and assume to give them to Christ with all their ancient and new values.

That the Church not appear backward in relation to the hopes of these people, she must be more and more actively conscious of their needs. Of course the Church as such has not direct mission to raise the standard of living, procure political independence or save any given culture. But each Christian has the direct mission of serving the city by introducing everywhere the living ferment of evangelical principles and fraternal love. In the new Christian countries more than in Europe the technical proficiency of Christians, their dedication and the human value of their lives constitute the indispensable substratum for their testimony in favor of the truth of Christianity. This is the irreplaceable role of well-prepared lay missionaries in mission countries today.

Perhaps in the past the missions have not been demanding enough of the laity. They asked for simple technical help when what they needed was technicians who were at the same time influential Christians. They recruited employees where they needed apostles. They used auxiliaries where the very nature of their work demanded pioneers.

The role of the laity must not therefore be conceived as the shadow of the mission in already Christian institutions. It is fully interior to national societies that their action must be felt. Into the very heart of their temporal mission is inserted a spiritual mission, which is not merely one of supplement, which is not a substitute for the shortage of priests and which permits us to speak of an irreplaceable laity.

A DOCTRINAL FOUNDATION

The birth and growth of lay missionaries in the past 25 years represents an awareness on the part of laymen of a fundamental truth: missionary activity envisioned in all its dimensions is something essential to the Church. And the missions must become more and more the concern of the whole Church.

This missionary activity is justified by the mission which Christ has confided to His Church by preaching the Gospel to all men. Without this desire for this expansion and this catholicity the Church is reduced to a religious sect and ceases to be itself. But this catholicity must be understood in depth as well as in extension. It is not only the individual taken in an isolated sense who must be saved, but all mankind in all of its diversity, that is to say with all the human elements of which it is composed and which constitute civilizations: social structures, institutions, different ways of life, art, thought, and various spiritualities. It is all creation in its fulfillment as it exists in the plan of God that must be offered to Him by the mediation of the Church, the Mystical Body of Christ. Catholicity thus understood demands the presence of the Church to all humanity.

When we speak of the implantation of the Church in a given country we speak of the possibilities offered for her to diffuse her dogma, administer the sacraments, celebrate the liturgy and, this above all, the possibility of developing an indigent Church. Now for the Church to be completely indigent it must first of all possess its proper hierarchy: priests and bishops. But to be considered solidly implanted the Church must also raise up a Christian laity, humanly and spiritually capable of assuming all the responsibilities incumbent upon it. Where one of these elements is lacking, the Church has not reached maturity.

From her foundation the Church, under the inspiration of the Holy Spirit, has endeavored to realize this catholicity. Born in Jewish surroundings, she soon set out upon the spiritual conquest of the Greco-Roman world. In this first stage of her growth the laity furnished important collaboration. Pius XII speaks at some length of this in his encyclical *Evangelii Praecones:* "It was thus that the apostle of the Gentiles enlisted the aid of Apollos, Lydia, Aquila, Priscilla and Philemon," he said. In the next generation we find St. Justinus, Minucius Felix, Aristides, the Consul Acilius, Glaber, Flavius Clemens, St. Tarcicius and the almost innumerable saints who strengthened and enriched the growth of the Church by their labors and the shedding of their blood. These laymen may be called in some sense the forerunners of Catholic Action.

At the time of the barbarian invasions the support of the laity was not lacking to the Church. Side by side with the great Bishops who opposed the invading chiefs stood laymen from every walk of life dedicat-

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This survey was compiled by the editors of *Apostolic Perspectives.*

ing themselves to the instruction of the ignorant, the care of the sick, and charity towards the poor and unfortunate.

During the Middle Ages, especially after the organization of Christianity, fraternities in which were grouped artisans and workers of both sexes, contributed to the deepening of religious life and the expansion of the Church. This apostolic action has continued under different forms to our own times.

Throughout history the laity appears as a permanent and irreplaceable element of the Church. For the laity is included in the very constitution of the Church. The Church, in effect, comprises: the Papacy, the Episcopacy, the Priesthood and the Laity. To refuse the last mentioned its proper place in the internal organism of the Church would be a mutilation and remove the Church's possibility of spiritualizing those domains that are the special portion of the layman.

These doctrinal points are explained in great detail by those encyclicals that deal with the subject of lay missionaries. Benedict XV touched briefly upon the subject in his *Maximum Illud.* In 1926, Pius XI defined the role of lay missionaries with much greater precision and stressed the fact that their work must be carried out in the same spirit as that of the clergy. The layman is in no sense a substitute. Pius XII's *Evangelii Praecones*, in 1951, drew up an exhaustive list of the possibilities offered to lay missionaries. Their role, according to this encyclical, may be formulated in a few simple propositions:

- Catechists no longer suffice today; the collaboration of the laity with priests and religious is necessary in all domains.
- The missions must enable the laity to participate actively in the apostolate of the hierarchy.
- There is a danger of limiting our apostolic perspectives to a spiritual plane only. And while the first end of Catholic Action is the Christian apostolate, said Pius XII, there is no reason why its members cannot form part of the associations whose end it is to found social and political life upon the teaching of the Gospel.

The encyclical *Fidei Donum* of 1957, on the situation of Catholic missions, particularly in Africa, His Holiness proclaimed that the needs of the missions ought to be the concern of the *whole* Church, noting that the Catholic spirit and the missionary spirit are identical. The role of the lay missionaries has received perhaps its fullest treatment in this encyclical.

OPPORTUNITIES IN THE UNITED STATES

The lay missionary movement in the United States has only recently taken hold. First to develop were two groups of laywomen, the *Grail* and the *International Catholic Auxiliaries.* More recently organized is the Association for International Development (AID) for laymen and married couples, and the *Lay Mission-Helpers of Los Angeles*, a diocesan group for men and women, single or married. In recent months, the *Young Christian Workers* has been developing a program for sending single men and women into mission areas.

The Grail Program

The *Grail* is a lay apostolic movement for young women, interested in structure, world-wide in goal, striving to form a leaven of Christian influence in all spheres of modern life — the family and community, education, recreation, the professions, the arts, public life, and international affairs. Established on the six continents in 15 countries, the *Grail* is endeavoring to prepare a current of young women whose goal is sanctity, whose outlook embraces the world, and whose apostolic way of life in daily, total giving of self springs from the Cross of Christ.

From its earliest beginnings in the Netherlands in 1929, the leaders of the *Grail* envisioned a threefold goal:

- to prepare Catholic young wo en for lay leadership in Christianization of their o surroundings;
- to reach out to non-Catholics dissipate prejudices and bu bonds of sympathy and und standing;
- to work among women in m sion lands to develop a vital apostolate.

As a practical consequence of ideal of world vision, the *Grail* developed a special training p gram to prepare for apostolic se ice in the less developed areas the world. Three lay missiona schools have been established in Netherlands, in the United Sta and in Australia. Over 100 you women from these three countr have gone overseas since 19 They are now at work in Africa Basutoland, Belgian Congo, Tang yika, Uganda, and the Union South Africa; Asia — Indones Pakistan and Hong Kong; and L in America — Brazil and Surinam

Members of *Grail* teams overse are helping to build the Chu through a wide variety of tasks: high school teachers and univers professors guiding an emerg African womanhood; as youth le ers, training for lay leadership Brazil, in South and in Cent Africa; as domestic science instr tors, laying foundations for Ch tian family life in Indonesia; journalists and photographers he ing to build the Catholic press far corners of the world; as nurs doctors, medical technicians, so workers, and midwives. But, wh ever the specific professional sk which these lay workers contrib to the missionary Church, th fundamental tasks are always same: to give the witness of Cath cism fully lived in lay life; to p pare local lay leaders; and to w hand-in-hand with these local le ers to build a Christian social or and a Christian culture.

In the United States, the *G* offers a 15-month residential tra ing program for young women w wish to serve the Church overse The course is given jointly by

Grail Institute for Overseas Service, 308 Clinton Ave., Brooklyn, New York, and the Lay Mission School, Grailville, Loveland, Ohio.

The program is planned for two types of lay workers: temporary workers, who wish to give a definite term of service, from three to six years, in the missions; permanent workers, who desire a lifetime dedication as part of the permanent Grail staff in the apostolate overseas.

Open to young women under 30 years of age with some professional or practical skill useful in the missions, the training includes: *study* of the mission of the Church in the world today; contemporary world problems and world cultures; the nature, scope, and methods of the modern lay apostolate; *spiritual orientation* — the liturgy of the Church, private prayer and meditation, introduction to Scripture and to the Christian spiritual classics, the Christian virtues and their application to the life of the laity; *practical skills* — first aid, hygiene, home arts, gardening, choir direction and recreation leadership. Courses are given by outstanding missiologists, experienced lay missionaries, and other Catholic leaders, clerical and lay. Those who have not yet acquired a professional skill may also be accepted for missionary formation, and can complete their professional training at a later date.

The first term of the 15-month course is given in Brooklyn, from October to June each year. During this period it is possible for students to undertake part-time employment in the city, provided it does not interfere with regularly scheduled classes. The second term, from June through the following January, requires a full-time program at Grailville, main center of the Grail Movement in the United States.

Upon successful completion of the training, the *Grail* assumes responsibility for placement. As a rule, students are sent out in teams from two to six members, or to posts where teams are already at work. Team members cooperate in their professional and apostolic work, encourage one another in striving to live according to the spirit of the Gospels, and give to those around them the powerful witness of the unity and love in the Christian community.

The International Catholic Auxiliaries

The *International Catholic Auxiliaries*, founded in 1937 under the name of Lay Auxiliaries of the Missions, was born of the thought and mission action of Father Vincent Lebbe, one of the greatest modern missionaries to China. Members of the Auxiliaries in the missions serve the Church, according to the motto of Father Lebbe, in the spirit of "total renunciation, true charity, and constant joy," a motto which emphasizes resurrection and joy, forgetfulness of self and the spirit of hope. Following Father Lebbe's example, they endeavor to make the greatest possible adaptation to the spirit and the exterior practices of their mission country, loving the people and the country as their own homeland.

Their vocation is to collaborate for their whole lives in building up of the local lay apostolate in whatever country they may be. At the present time, approximately 200 daughters of Father Lebbe are in the missions working for the growth of the local lay apostolate or are in training preparing for their mission work. They serve as teachers, doctors, nurses, specialists in Catholic Action, social workers and recreation leaders, and in a variety of other fields in Korea, Vietnam, Formosa, India, Syria, Jordan, Lebanon and the Belgian Congo.

The Auxiliaries are young women who have dedicated their lives to God in the world as lay persons. They do not take vows, but their total consecration includes the obligation of virginity. The role of the Auxiliary is to draw others by example and by action towards a really holy Christian life.

Before assignment to the missions, the Auxiliaries receive a serious training preparing them for their life of renunciation, charity and joy. The training requires a minimum of the three years at the Training Center, 6736 S. Crandon, Chicago 49, Illinois. The three-year, full-time program consists in spiritual and missionary formation through the means of personal guidance, spiritual direction, study of the doctrines of the Church, and study and practical experience of various forms and methods of Catholic Action. In addition, each member must have a profession or technical skill. If she does not have it before joining, she will receive it during training. The professional training is ordinarily taken at a college or nursing school near the Training Center. Almost all the Auxiliaries are given at least the equivalent of a bachelor's degree in their professions.

Young women between the ages of 17 and 30, with high school education, good health and the desire to be lay missionaries, are accepted for training.

AID — Association for International Development

AID, Association for International Development, was founded May 1, 1957, by a group of laymen with the approval of the Most Reverend James A. McNulty, Bishop of Paterson, and with the guidance of a Committee of the Mission Secretariat consisting of Reverend Edward L. Murphy, S.J., Reverend John Considine, M.M., and Reverend Frederick McGuire, C.M. AID has established headquarters at 374 Grand Street, Paterson, New Jersey. For the present, the Association is primarily concerned with single men, but it is laying the groundwork for a program which will provide for participation by married couples.

AID endeavors to recruit, screen and train Catholic laymen between the ages of 21 and 45 to cooperate with mission superiors overseas. The minimum period of service is two years. Their particular contribution will be through the professions, trades or skills which they possess, with special emphasis on

developing a basic core of native leaders in their respective fields.

Realizing the need for mature understanding of the needs of the foreign peoples and areas in which its members will work, AID has a training program of 11 months. During this time trainees live together, if at all possible, and continue to work in their particular profession or trade during the day. The actual training program is based on an evening and weekend schedule. It includes simple, solid courses in theology, missiology, sociology and psychology. All courses are so oriented and so integrated as to impart a definite and dynamic understanding of the contemporary apostolate of the Church in its individual and social aspects.

Forming the primary working idea, these studies are supplemented by proportionate knowledge of the language and culture of the prospective mission areas.

AID negotiates the agreement between its members and the mission authorities. This agreement includes the responsibility for travel expenses to and from the mission countries, living expenses, housing, salary, etc. In many cases, the mission superiors are able to provide for these various needs. In other cases, the layman can support himself from his particular profession or trade.

Lay Mission-Helpers of Los Angeles

The *Lay Mission-Helpers Association* is a duly erected Pious Association of the Archdiocese of Los Angeles under the direction of the Society for the Propagation of the Faith. Its headquarters are at 1531 West Ninth St., Los Angeles 15, California.

Both young men and women between the age of 20 and 35 are accepted as candidates, although exceptions in age may be made for good reasons. Candidates may be either single or married. The candidates must live near Los Angeles, or change their residence and employment during the period of training. This period of training comprises about 12 hours weekly in studies of a theological, ascetical, historical and liturgical nature, to prepare the candidates for their missionary work. Normally, the period will last for at least a year, under the director of the Propagation of the Faith.

Candidates for the Lay Mission-Helpers must, at the termination of their training, be prepared to dedicate three years of service under a missionary bishop in Africa, Latin America, the Far East or in the home missions. Mission-Helpers will work in teams of at least two, and all traveling expenses and a monthly allowance, as well as housing, board, medical care, etc., will be provided for them by the Association and the missionary bishop to whom they are committed.

The Young Christian Workers

The Young Christian Workers, an international youth movement founded in Belgium by Monsign Joseph Cardijn, is established some eighty countries of the wor Within the past year, the YCW the United States, with nation headquarters in Chicago, has la the groundwork for sending expe enced YCW leaders into Lat America, Africa, and Asia. So half a dozen YCW leaders will going into the mission field in t very near future.

Russel Tershy, director of t YCW national training center Chicago, indicated that his can dates, upon completion of th training program, will go to missi countries to take jobs and to wo at organizing the YCW in the ar The primary training of these you men and women will take place their parish YCW sections and federation YCW activities, wherev that is possible. Special orientati will be given them for the langua and culture of the mission are they will be sent to. Their prima job will be to either plant or velop the YCW in the area.

POPULATION PRESSURES

The following table, based on United Nations statistics, gives an estimate of the population increases expected in various parts of the world. Statistics are given in millions. The last column gives the index numbers of the expected population growth on the different continents by 1980, taking 1950 as 100.

Continent	Population in millions			Index of growth
	1920	1950	1980	
Asia	970	1321	2011	152
Africa	140	198	289	146
Latin America	91	166	312	188
Europe	328	393	480	122
North America	117	168	223	132
Oceania	9	13	18	138
U.S.S.R.	158	200	290	146
Entire World	1813	2455	3628	148

The world population increases 100,000 per day. Within 25 years the total world population will have increased to one billion.

ROUNDUP

THE CHURCH

Problems in Germany

In a recently published book (*Catholicisme Allemand,* Les Editions du Cerf, Paris, 562 pp.), a symposium of articles makes a broad assessment of the Catholic Church in Germany.

The authors, all of whom are German or Austrian, have organized their comments under three general categories. First, an historical survey from 800-1950; secondly, some aspects of the Church in Germany today (including essays on diocesan structures, relations with the state, Catholic culture, social action and political systems); and, finally, a profile of some present, and urgent, problems facing the Church in that country.

The history of Germany has been generally turbulent and never more so than in this century when that country alternately exulted in the spirit of conquering nationalism and suffered the ignominy of two military disasters. While Germany amazed the world by making a quick comeback (politically and industrially) after both World Wars, the same cannot be said of the Church there. Where religious values are involved, recuperation is much slower. Catholicism in Germany today still bears the scars of the Nazi regime.

Over and above the difficulties of re-organizing Catholic life at all levels, the Church in Germany suffers two more or less permanent drawbacks. First, over 12 million Germans were displaced as a result of the treaties of Potsdam and Yalta. Many of these were Catholic and they poured, for the most part, into what is now West Germany. Large numbers of them settled in Protestant regions where few Catholic churches or priests were available. The work of ministering to them has been a major problem.

Secondly, the Iron Curtain which splits Germany has also divided such important dioceses as Paderborn, Fulda, Onasbruck and Berlin, making it almost impossible for the Bishop to take care of Catholics in the Soviet zone. Nearly two million German Catholics live behind the Iron Curtain today.

A tone of discouragement is noticeable in many of the essays of this book. For example:

Otto Roegele on *Catholic youth:* "Their activity is strongly influenced by pedagogical and pastoral elements which present a real danger in a country already notable for an excess of discipline and a curtailing of the responsibility of the individual."

Joseph Schneider on the *Catholic press:* "The press is like a broken bell which rings but never strikes the right note."

Robert Scherer on the *liturgy:* "The liturgical movement in parochial life is dead in Germany, if ever it was alive."

But the picture is by no means an entirely negative one and it would be unfair to pretend that it is. The Church in West Germany may be described as basically healthy. Forty-eight dioceses with over 21 million Catholics are satisfactorily organized. A network of seminaries and Catholic schools together with a number of specialized Catholic Action groups are some indication of the positive side of the Church in Germany. Moreover, outstanding leaders like Monsignor Guardini and a dynamic school of Catholic writers are meeting the problems of the day with an attitude that is at once vigorous and deeply religious.

Perhaps the most revealing portion of this book is the last in which five major problems facing the Church are delineated:

- Catholics displaced as a result of World War II and those living under the Soviet regime.
- Relations between Catholics and German Protestants (24 million in number).
- The incarnation of the Catholic Church within the industrial framework of Germany.
- A general problem of adaptation to a new mode of life.
- The problem of Catholic doctrine in relation to the currents of thought now prevalent in Germany.

The courage and intelligence with which such problems are being met is strong evidence that the Catholic Church in Germany, despite immense contemporary difficulties and a largely anti-Catholic tradition of 400 years, is a strong link in the Mystical Body. As Robert Grosche, one of the contributors to this volume, put it: "It appears that on all sides the door is open to Catholicism in Germany. It remains to be seen whether Catholics possess the will and the ability to seize the opportunity."

Christians in the World

The present world population is over two and one half billions. Christians constitute one third of this population and Catholics about one sixth. The statistics: 470 million Catholics, 190 million Orthodox, 250 million Protestants. It is estimated that there are between 400-500 million Buddhists, 350 million Moslems, 300 million Confucianists and 260 million Hindus.

Vocations in France

A survey conducted in 53 dioceses of France shows that the largest number of priests come from rural areas — 39 per cent of the total. Then comes the working class with 30.7 per cent and, finally, the professional class with 29.7 per cent.

The large majority of those homes involved in Catholic Action (2,545 of 2,661 interviewed) expressed a desire to have a priest in their family.

Crisis in Quebec

"The crucial problem in Quebec today is that the layman does not have a recognized role in educational and social matters or any real religious autonomy." Thus spoke Jean Marc Cote, editor-in-chief of the Canadian Catholic Conference's French-speaking news service. "But," he hastened to add, drumming his fingers nervously on his desk, "it would not be accurate to speak of a crisis. The gap between the old and the new in Quebec is widening all the time and we are experiencing inevitable growing pains."

We interviewed M. Cote in late March in his Ottawa offices after a quick survey trip through Quebec. Even the casual observer is made aware that Quebec's growing pains are of a special sort. In March the general tone there was set by the recession, a stirring political campaign and an intensely partisan concern with the ups and downs of Montreal's champion *Canadiens*. The province was still reverberating with the now famous attack of two University of Laval priests on political corruption and a couple of paralyzing labor strikes. Students of five universities were on strike (for more equitable educational rights) and anti-clerical sheets were doing a thriving business on the city newsstands. In *avant garde* circles there were rumblings of new things to come. One radical journalist told us: "We've had just about enough."

Cote stressed the hopeful aspects of the situation. It is true, he said, that many Catholics are not practicing their faith but this is not really too alarming. Two things must be borne in mind: the layman's emergent awareness of his responsibility and the Church's conservative stand on the side of "order and morality." (Montreal's Cardinal Leger has been waging a staunch battle against the city's far-famed night life and the consensus of opinion seems to be that the odds are against him.) "The Church won't give practical answers," he said and this makes the layman's task of finding his niche more difficult.

A landmark in Quebec — St. Joseph's Oratory of Montreal

Probably the most important need of the moment is leadership training. Quebec suffers from a dire lack of leaders and Cote made it quite clear that this problem will not be resolved until the educational gears mesh more effectively. (57 per cent of the students come from only 10 per cent of the population) and Catholic Action becomes less parish-centered. Most apostolic movements are federated but strong parochial control has prevented them from responding to the fundamental challenge facing them. The whole situation is dangerously compounded by an absence of any effective ethnic unity (which is strange homogeneous Quebec) or centr policy, the neutrality of the larg Church-controlled French press a the tendency of the English press sensationalize Quebec's problems.

In the April issue of the Univ sity of Toronto quarterly five p fessors from Laval undertake frank critique of Quebec tod These capsule quotes give some i of the defeatist attitude that is p haps more characteristic of French-speaking Canadians th anything else:

On Duplessis' Union Nation party: "It is a man without a pa This is its strength and weakn The provincial Liberals are a pa without a man. That is their we ness."

On Duplessis himself: "He is autocrat. He loves, thinks, wa to be what is strong. He is fea by all of his lieutenants from wh he does not hide that they are w they are because of him. He been able to render ineffective opposition . . . and since 1948 reduced parliamentary procedure hollow pretense."

On Quebec culture: "The p position of French culture outs Quebec is the effect of tyranny.

On a Quebec nation: "There groups working on it. Will t triumph? The answer is in hands of the non-French. They n kill forever the idea of democr unless they make it the express of equality between the two grou

On education: "Secondary edu tion must be made available to who are capable of receiving it. a long time only a minority h been able to carry their schoo past elementary level."

On labor: "Quebec labor lea are neither better nor worse t those elsewhere. But they are too vanced for the members they le

Just how America's oldest bas of Catholicism will weather present pains depends entirely u what solutions will be forthcom And it is impossible to say at present time what form these assume. As Jean Marc Cote pu emphatically: "There is *awarez* at all levels today, but no *solut* — yet.".

FAMILY

The Family in France

The proceedings of France's *Semaine Sociale*, held last year in Bordeaux on the theme of family life, have just been published.

The French Catholics took a close look at the situation over the past 10 years and rejoiced in the very real progress that had been made. But they were under no illusion that the task was finished. Achievements in the past, the report stated, remain incomplete, precarious and sometimes ambiguous. Incomplete because family life today is seriously threatened by divorce and the pressure of anti-Christian values; precarious, because circumstances could at any time become openly hostile to family life; ambiguous, finally, because the notion of the family as an institution, as it appears from many sociological and philosophical studies, does not always sufficiently stress the importance of personal relations in marriage.

In conclusion to the 20 papers read and discussed, the Family Life Committee recommended these lines of action:

- An intensified program of psychological, moral and spiritual preparation for marriage.
- The institution of marriage counseling bureaus, staffed by competent men from various professions, in view of the prevention and solution of marital problems.
- A vigorous appeal to public opinion and official authority to combat all public manifestations of immorality.
- Strict surveillance on the part of family organizations and labor parties to assure a proper proportion between salaries and the cost of living.
- Individual efforts to realize Pius XII's demands for decent housing.
- Development of auxiliary services to aid destitute families and mothers of large families.
- More concentrated effort for cooperation among family groups in view of exercising more constructive influence on public opinion and of extending mutual help to each other.

The session also noted that "militant family action supposes a deep family spirituality. This spirituality necessitates doctrinal research based upon the experience of families and the reflection of theologians. We cannot, therefore, encourage too much philosophical and theological studies on the nature of the family."

Father and Son

Writing in the January-February issue of *L'Anneau d'Or* (a magazine of family spirituality published in Paris), French literateur Roger Pons notes with some alarm the crisis in father-son relationships. "The modern world suffers," he says, "from having lost the sense of the sacred. This deflation of the interior life manifests itself, in the order of human relations, by a diminution of filial respect."

But Pons stresses that the fault is by no means all with the son. Filial respect, he writes, is only the reflection of the idea that the father gives of himself. Nor is the only reason for this a spiritual one. Other causes:

- A lack of respect for tradition and the memory of the importance this relationship held in past societies.
- The pressure of modern urban life and the autonomous character of each family. It is unusual today for children to have any close contact with their grandparents and, notes Pons, a father assumes only his full stature when he becomes a grandfather. Where he may have been important in the life of his son, he becomes a distant and quasi-legendary figure for his grandson.
- The dominant role of the mother in today's household. Unconsciously fathers are becoming more maternal than paternal towards their sons.
- The presence of current psychological trends which detract from his prerogative and authority in the home, and gives him a feeling of insecurity which frequently makes his children spiritual orphans.

Pons sees in the present crisis a germ of great hope. It is possible, he notes, that in this predicament the father will realize that the measure of his nobility is his humility and dedication. We are, moreover, in a better position today to understand the special characteristic of paternal love: a self-giving that expects nothing in return.

Between the father and the son there does not exist the same carnal dependence as between the mother and child. A son will always retain a special affection for his mother. But such is not the case with his father. The father, for his part, is less influenced by images, memories, and illusions. He loves his son as he is, knowing that he is largely, in his virtues and in his faults, a reflection of himself. The voluntary gift of life constitutes the mystical essence of paternity; the fervent acceptation of this gift is the dominant quality of filial respect. A father necessarily invests a large amount of time and energy in his son; he inevitably communicates to him precious experiences. The moment will come when the son recognizes the extent of his debt. And he will know then that he can repay him only by passing on similar gifts to his own sons.

A Statistic

A report from Belgium states the birth rate is 1.7 children for practicing Catholics; 1.4 for fallen-away Catholics and 0.4 for non-Catholics.

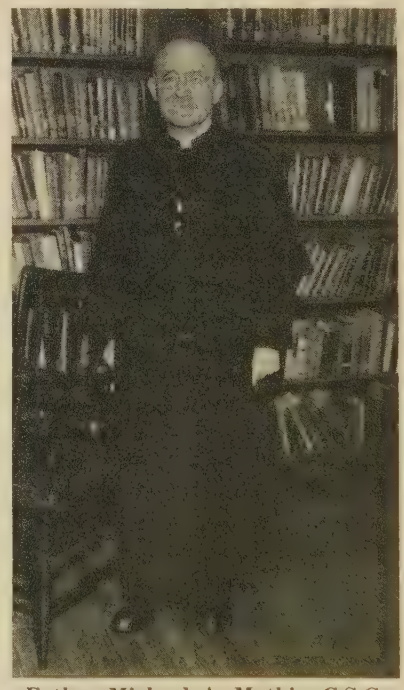
LITURGY

The Real Stuff

Back in 1936 Father Michael A. Mathis, C.S.C., came across a book called *Das Jahr des Heiles* by the German Augustinian, Pius Parsch. Here, he thought, was something pretty close to heresy. But as he read on his attitude began to change. Suddenly he found himself exclaiming: "This is the real stuff!" He bought the three volumes of that work, and from that day onwards the liturgy was to be the predominant passion of his life.

Actually Father Mathis' life has been a series of passions. In 1936 he had been a priest 22 years with an enviable record in missionary work behind him. He was a pioneer in erecting an organized structure of support in this country for the foreign mission fields. He raised the money and built the Holy Cross Foreign Mission Seminary in Washington, D.C., started mission clubs across the land, and was one of the founders of the Catholic Student Mission Crusade. He poured Gargantuan energy into his work and most of his causes have become a permanent part of the Catholic picture in America. Perhaps the most outstanding accomplishment of this period of his career was the Medical Mission Sisters which he co-founded, in 1925, with Dr. Anna Dengel, an Austrian lay medical missionary from India. The idea of Religious as qualified nurses and particularly as doctors was slightly on the revolutionary side in those days. Today the Society numbers 500 members with 37 houses in nine countries.

When Father Mathis came to Notre Dame in 1936 he was for some time at loose ends. He quite openly admits that this was the dark night of his life. He still quotes Psalm 138 which he read frequently in those days: "Thine eyes saw mine acts and all were written in thy book. Days were fixed before there was even one of them. . . ." He saw then that his other-than-mission work must be providential. One day in 1939 Father Frank Gartland, C.S.C., then Prefect of Religion at the University, urged him to organize something for the missions on campus. Following one of his talks a small group of students with mission interests was formed. They gathered daily for study of the Missal and recitative Masses. Although no one could foresee it then, the Liturgy Program was under way. And it was no coincidence that it grew out of a missionary spirit. Father Mathis was long convinced of the universal interests and needs of



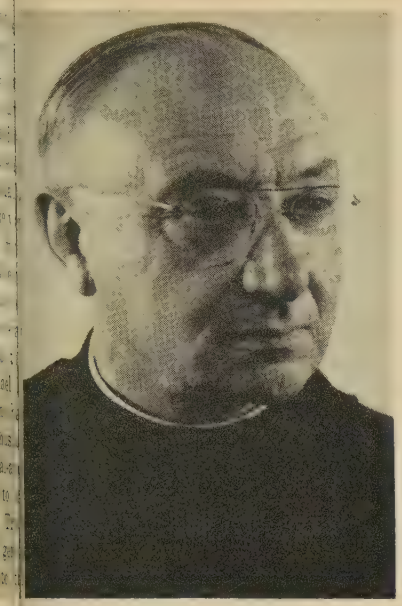
Father Michael A. Mathis, C.S.C.

the Church, and still believes that the Missal is the best primer for the understanding of Christian teaching on the missions.

During the 12 years that he was chaplain at St. Joseph's Hospital in South Bend ("The best thing that ever happened to me," Father Mathis recalls, "because it gave me a chance to study liturgy"), his missionary and liturgical activities with the students increased. By 1946 is became clear to him that the liturgy ought to be part of the University's academic program. Wh he spoke to the President about i troducing a liturgy course he w met with cool suspicion. "This ca be a one-horse-affair," the Preside told him. "It must meet academ requirements." When Father Mat is assured him that it would, he w given clearance to proceed, wi this final word from the Presiden "You will, of course, raise whatev money is necessary." As a veter fund-raiser, Father Mathis met th challenge unflinchingly. Michael Grace, of New York City, who h been one of Father's most enthusia tic students in the "Missal-an recitative-Mass" days, came to h rescue, and later founded a Tru Fund, whose Trustees have gene ously contributed annually to t Liturgy Program.

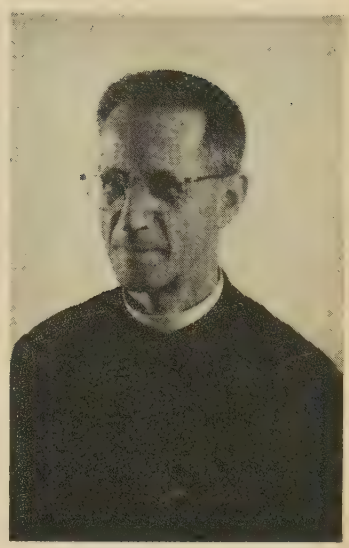
The Program was officially intr duced during the summer session 1947. Its aim, then as now, was present the different fields of t liturgical life of the Church: t Mass, Sacraments, Office, Chant a Languages. The first course w organized on a rotating basis wi a "visiting" professor each wee Among them were Father Thom Michels, O.S.B., now professor liturgy at the University of Sal burg, in Austria, Doms Godfr Diekmann and Edmund Kestel, F ther Ellard, S.J., Monsignor Hille brand, Father Aloys Dirksen a Father Mathis himself. In 194 Father Josef Jungmann, S.J., Innsbruck University, began his le tures. Later the Program featur such outstanding scholars as Fath Jean Daniélou, S.J., Father Lou Bouyer (of the Oratory), and F ther Pierre Gy, O.P., all of t Catholic University of Paris; F ther Balthaser Fischer, of the R dolphinum, Trier, Germany; Dona Attwater, of England; Dom Erm Vitry, O.S.B., an American specia ist in Gregorian chant; Dr. Corne us Bouman, of Utrecht Universi in Holland; Father Johannes Hofi ger, S.J., of Manila; and Mi Christine Morhmann, of the Cath lic University of Nijmegen in t Netherlands.

This year (with upwards of 1 students) the Liturgy Program w



Dom Ermin Vitry, O.S.B.

Dr. Cornelius Bouman



Father Johannes Hofinger, S.S.

mprise 12 lecturers from five for-gn countries and five American ofessors. Father Mathis thinks at the distinctive feature of the ogram is its consistent high aca-mic status. "We have always ied to get the best in the field," he ys in regards to the policy of oosing lecturers. As a result of is high incidence of experts, the niversity of Notre Dame Liturgi-l Studies were launched a few ars ago, and in a few months ven books will have been pub-shed. Among the titles: *Liturgical ety* and *The Meaning of Sacred ripture,* by Father Bouyer; *Bible d Liturgy,* by Father Jean Danié-u; *The Art of Teaching Christian octrine* and *Worship: the Life of e Missions,* by Father Hofinger. is fall *Primitive Liturgy,* by Fa-er Jungmann, will be released. he series has also published three lumes of *Vigil Service* (for the ndays and major feasts of the ar), by Father Mathis, as well as number of pamphlets and mono-aphs.

In 1957-58 the Liturgy Program came part of the regular curricu-m of the school year with empha-s upon providing the necessary nguage tools for a proper study the liturgy. Father Mathis be-lieves that the whole squabble over the vernacular has been immensely confused by little or too superficial understanding of Christian Latin and of the original languages of Divine Revelation and its traditional interpretation in the liturgy. The proper way to the vernacular is a clearer understanding of the Christian Latin text. There is a distinctiveness about Christian Latin, Father Mathis insists, that is not always respected. Consequently, many translations of the Collects, Secrets, and Postcommunions of the Mass into English are so lacking in clarity that their significant contribution to the liturgy of any given feast is largely lost. The regular school year Program stresses chiefly Classical Latin and Greek and some Hebrew. Without these languages, it is impossible to grasp the significance of Christian Latin. Only intensive study of all the languages involved can guarantee accurate translations. This, Father Mathis states, is a prime role of the Christian intellectual and the Liturgy Program strives to train these at a high level.

Father Mathis has no doubt that the convergent point of the various branches of the liturgy is the Mass. This is the important source of our spirituality, he says, and priests and laity alike share it. For the past five years he has been doing special research on the Secrets. One cannot really understand the importance of these prayers until he hears Father Mathis deliver one of his spontaneous lectures on the subject. "Take the second Sunday after Pentecost," he is apt to say, paging through a well-thumbed Missal. He will then go on to show how the meaning is seriously compromised by a mistranslation of such key words as *dicanda* and *transferat.*

The Liturgical Program provides for practice as well as theory since the liturgy is an art as well as a science. Accordingly, during the summer sessions, Lauds (the morning prayer of the Church) are sung in common; this is followed by a Missa Cantata, with a liturgical homily. In the evening Vespers are sung and a Vigil Service in preparation of the Sunday liturgy is held every Saturday night.

In ten years of experience, Father Mathis has proven that his Program is indeed no "one-horse-affair." "Since there are so few liturgy schools in the country," he says, "maybe we are one of the best in the land."

CHRISTIAN UNITY

Die Sammlung

Writing from Hamburg, Germany, free-lancer Adolph Schalk (formerly editor of *Today* in Chicago) reports on Dr. Hans Asmussen and his *Die Sammlung* group for Christian unity:

Dr. Asmussen is a man between 50 and 60 years of age, a big man with deep furrows, a handsomely chiseled face, tall, with somewhat greyed light-brown hair, intense looking eyes, married and he has a grown son and daughter. His wife, daughter and son have "defected" to the Catholic faith. The son is married and lives near Munich; his daughter lives with him and his wife in Heidelberg and acts as his secretary.

Members of the group (mostly active pastors) speak frequently with Catholic theologians and lecture to mixed Catholic and Protestant audiences.

Die Sammlung (roughly translated — the Assembly, the Group, the Gathering) reminds me very much of the Oxford movement and the work of Cardinal Newman.

The *Sammlung* describes itself as a union of Evangelical men and women, lay and clergy, who have heard God's call to rise up to overcome the problem of divided Christianity. They wish to work and to pray that the churches of the Reformation should find their "necessary" place in the one Catholic and Apostolic Church, not only for their own fulfillment but also for the future of the entire Church of God.

The members of the *Sammlung* are convinced that "we must face the question of truth much more seriously than heretofore," that therefore we must reach a mutual acknowledgment and must establish a new relationship with the pre-Reformation Roman-Catholic Church and that we owe it to the healing of the entire Church to come to such an acknowledgment. Only to the extent to which we take the question of truth thus seriously, can we hope to overcome the differences between confessions as well as within Evangelicalism.

Every year in spring and fall the *Sammlung* holds a conference for several days for friends and guests in which controversial questions of faith are thoroughly gone over as well as the prayers and religious services of both confessions. (Further information can be obtained by writing to Probst Dr. Hans Asmussen, Heidelberg, Hausserstrasse 39.) The *Sammlung* group issues a regular news sheet which gives information on its activities and discussions. There is no special subscription price but some voluntary contribution would be called for.

Towards Co-existence

There can be no doubt that one of the marks of our time is a sincere desire for greater world unity. In many ways the efforts made to achieve this ideal only serve to accentuate the radical and various forms of pluralism that are encountered in all fields of human endeavor today. What signs of hope does this situation offer? What creative attitudes towards pluralism ought we adopt? What, specifically, ought the Christian's attitude be towards the vast non-Christian world that surrounds him? In the winter issue of *Cross Currents*, Belgian Father Augustin Leonard writes on this problem. He says:

The divisive situation of the world today is an interrogation, an inquiry into the nature of our being and of our conduct and, consequently, a bid from Divine Providence. This is not the moment to react by bemoaning the past; instead, there should be efforts toward new forms of awareness and of approach. It is in this way that personal free choice in faith, the role of lay people, the presence and the witnessing example of the Christian in non-Christian surroundings, are all called to exercise a greater influence than in the past. It is not mere coincidence that the theology of faith, of the lay state, and of personal testimony has developed in these last years. It is the development in detail of an answer to the divine goad of circumstances. No longer can there be evasion of the give-and-take between Christians and non-Christians and the tensions this interchange implies. . . .

This necessity challenges us to begin by purifying our faith from all false representations which weigh it down or dull it, whether sentimental or intellectual; from all social compromises which belie its transcendence (bourgeois capitalist economy or socialistic economy; colonialism or nationalism). This hard labor, to which we are forced partly by the disappearance of many of the intl lectual and social structures whi formerly gave human support faith, causes us to pass throu crises and blackouts but it dc make us come back to the starkne of the living Word of God, as pie ing as a sword; it makes our fai resolute because more conscious received from God and inspired Him; finally, it frees us from t new developments of the future. .

This more thorough comprehe sion of faith impels a sharp scruti to sift out what derives from err in contemporary ideas and the cc temporary situation. It is mu easier to condemn *en bloc* than apply oneself to the task of discri ination and intellectual charity. Paul has said to put everything the test and retain whatever is go Also, it is necessary to gua against the illusion of being o niscient, of having nothing to lea or, as will be shown in a mome to look to faith — because that the easy way out and because are incompetent — for the soluti of problems which do not fall wi in its jurisdiction. It is not enou as people sometimes have believ to perform a hasty synthesis l tween Christian thought and a cr rent philosophical movement — i example, as in phenomenology, employ empirically a different me od of research and analysis. Wh is required is an attempt at interr assimilation of these movemer and methods, and, after that, genuine will to creative activity that this world of the twentie century may be restored to the mc universal context of the history Christian times.

These few qualities of a fa trying to avoid bad-faith will all the discernment of a co-existence truth. . . .

The celebrated formula, "Outs the Church, no salvation," has f quently been misunderstood. It d not mean that visible attachment the Church is the only available a acceptable means of incorporatic on the contrary, every man of gc will is invisibly united to t Church. Membership in the Chu does not require full awareness the fact. As the encyclical *Myst Corporis* has stressed, members can exist also by desire and ev when there is no knowledge of t Church. Furthermore, there exi what Monsignor Journet calls "paradoxical membership" *(une a purtenance "paradoxale")* for th who in good faith fight the Chu because they do not recognize features. "Outside the Church, salvation" does not, therefore, wa to imply that only Catholics a saved and that only they belong

he Church, but that every really ncere soul, held off by invincible norance, necessarily joins itself to he mystery of the presence of God human nature; it means that this ul makes its contribution to the ming of the Kingdom of God. . . .

There exists, then, a tremendous nity among men, a mystical com-union, whether they are Christians r non-Christians. That is the rea-on that the "infidels" also play a art in the building of the immense ody which regenerated mankind ill form on the last day. They repare the ground, they formulate ertain truths. They keep exposing the influence of grace new aspects f a nature whose exploration nows no end. . . . What would heology be without Plato, Aristotle, lotinus! The same holds today hen some philosophies, erroneous a part, are able to open up for us ertain truths which, in turn, will ive a better understanding of evelation and cause it to thrive in-ellectually. Existential phenomenol-gy, for example, has radically hanged the rationalistic concept of istory, and everyone knows the im-ortance of history in studies of re-gion. In the same way, certain ndings of Freud, with necessary rrections, now have a permanent lace in religious and pastoral psy-ology. . . .

If men have a common destiny, here is also a common life of work ecause together they create civili-ations. It is in the analysis of the eaning and the structure of civili-zation that there appears the in-eluctable necessity of co-existence and collaboration. . . . The impor-tant point for the Christian to recog-nize is that even the story of man has a meaning — the progressive liberation of man from all which en-slaves him, and the recognition of man by man which is objectified in a world that is more just, more peaceful, more harmonious, in a world more worthy of man. Even while one does not lend himself to any illusion of a paradise on earth, and while believing that sin and its consequences remain in the world, the Christian should recognize that the role of man, an incomplete but real role, is to "humanize" himself and "humanize" the world. In this sense Sartre was right when he wrote: Man is the being by means of which the world exists. . . .

Reliable approaches derive directly from the principles posited and those who wish to see them applied in an individual case, can refer to the example of Emmanuel Mounier. Here is the full realization and integrity of faith; the involvement in history for which we are responsible, and the disinterestedness which judges with clarity and thoughtfulness and prayer; the boldness and the daring which tries to work out prudently new solutions; respect for the freedom of others which avoids projecting a "Vulture-God," a destroyer of values and liberties because made to the image of our own mediocrity; intellectual charity which tends with all its powers to do truth in love.

ARTS AND LETTERS

Degradation in Fiction

"We have a literature today a nsiderable portion of which could t be read aloud in public without viting either the police or the nch rope." So speaks Edmund uller in a *Saturday Review* (April 5, 1958) article taken from his new olume of criticism, *Man and Mod-rn Fiction.*

Mr. Fuller, presently teaching at ent School in Connecticut, finds e of the factors contributing to is phenomenon to be a "narrowly inical" approach on the part of the uthor. And there is obviously a reat difference between the artist nd the clinician. The methods and devices of one are not appropriate for the other. Fuller cites Tennes-see Williams as one example of this hopeless effort to fictionalize clinical material. ". . . in his novel, *The Roman Spring of Mrs. Stone,* and in some of his short stories (perhaps less so his plays simply because of the police), he leads us through the quagmires not merely of homosex-uality, but of masochism, sadism, and cannibalism."

Gerald Tesch, who is a product of a West coast writer's colony and wrote a novel called *Never the Same Again,* is also symptomatic of those writers (Messrs. Mailer, Algren, Jones, Bowles, *et al.*) who seem to be incapable of rendering experience meaningful. Notes Fuller: "Mr. Tesch, rejecting utterly the arts of suggestion and inference, prolongs with nauseating insistence dialogues and actions which the reader has fully and sufficiently comprehended. . . . His many pages of data of a clinical nature, embedded in a novel, lose the asepsis of the clinic and be-come noisome and festering — pos-sibly even contagion breeding."

This general preoccupation with clinical behavior may or may not be an indication of the rise of mental illness. It is certainly indicative of the breakdown of knowledge, matur-ity and responsibility in the writer. But Mr. Fuller sees a still deeper cause. He writes, in a penetrating passage:

> The mess that the writer may make with his clinical materials, and the distortion in which he pro-jects their relationship to life often is directly related to the distortion or loss of his vision of man. This can be a sorrowful thing to see. Truly to understand a man who is sick you must understand a man who is well. I believe that the loss of the understanding of the full na-ture of man is itself a major source of sickness. Yet I do not suggest that the true knowledge of man is an easy healing of his ills, or a happy and blithesome thing. Some-times it can be a sombre and terri-fying thing to contemplate man's full measure of freedom and respon-sibility and both his nearness to an alienation from his Creator God.

Fuller notes that "the mark of the true artist is to know what needs to be told and what needs to be said, and to tell and say neither more nor less within the context of the ac-tions with which he is concerned." Responsibility for this ideal is three-fold. It belongs primarily to the artist himself; secondly, the critic has the right to and duty to express opinion on the artist's judgment; finally, the publisher has an indis-pensable role. "Publishers have a responsibility," says Fuller, "which cannot be evaded for some of the grossest excesses of our writers, particularly in terms of the de-scriptions offered, and the claims made, for books in some cases, and in more flagrant instances, for the frank promotional exploitation of sensationalism."

EDUCATION

A New Alliance

During the early part of World War II the Gestapo had a price of 10,000,000 marks on the head of Belgian-born, Dominican Father Felix A. Morlion. In 1941 he escaped to America and immediately set to work on a dream for a new kind of University.

After intensive preparatory studies of the world's needs and problems, that dream became a reality as the International University for Social Studies Pro Deo in Rome — "the cradle of Western civilization" — in 1944. Organized under an international and interreligious Board of Lay Trustees, with full authority in the civic and economic program and curriculum, Pro Deo is an all-out effort to train leaders for positions of social responsibility into today's world.

Presden courses in the undergraduate level of the University comprise: The School of Economics (Business Management, Industrial and Labor Relations and Public Administration), the School of Modern Languages (Political, Commercial and Secretarial Studies) and a School of Mass Communications (Journalism, Motion Pictures, Radio and Television). The postgraduate school, opened in 1948, now has these divisions: (1) the Institute of Applied Economics, (2) the Institute of Management, Human Relations and Public Relations, (3) the Institutes of European Studies, International Law, Politics and Civil Service, (4) the Institute of Applied Social Sciences (with extension courses abroad).

In the last four years the University has enrolled a total of 9,140 students representing 26 countries and including Asia, Africa, Latin America and the U.S. Presently active at the University are 102 professors (some of whom are American) plus special lecturers from several countries. The University operates through active teaching methods and student formation, publications (books and periodicals) analy the principal problems of econ and political democracy today, ternational exchanges of resea ers, lecturers, and students as as exchanges of opinion thr conventions, public and semi-p forums.

Pro Deo is basically a mover to propagate American ideals democracy in foreign coun where Communism seems to the greatest appeal. What it is ing, Father Morlion explains, is peating on a world scale what founding Fathers achieved America 165 years ago. (Amer responsibility towards the fou tion is, consequently, very gr By pooling the best ideas and perience of democracy in diff countries, adding American "k how" to the more abstract p sophical Latin tradition and a tuating the common religious b of all forms of democracy, Pro hopes eventually to achieve world community that has be one of the most marked aspira of our age.

This is the first time in his that a Roman cultural institu has ever operated a perma

Pro Deo directors, left to right: Professor Prodhum, Msgr. A. de Angelis *(Vatican Vice President)*, Fa Thomas Tascon, O.P. *(Doctrinal Supervisor)*, His Eminence Cardinal Gieuseppe Lisi *(Protector)*, Professor D caldone, Father Felix A. Morlion, O.P. *(President)*.

American ideological institute in the field of political science and related subjects. It also represents a unique form of cooperation between clergy, laity and non-Catholic religions. The movement is hard pressed for funds. (It costs $15,000 per year to provide for one professor and necessary research assistants.) But, believes Father Morlion, what is most needed to guarantee its success is permanent allies in the minds of men — particularly of young men who will soon staff the governments, the faculties, the enterprises of their countries. Many of them already share our fundamental principles, but not enough have been prepared to apply them to democratic living and working.

The Situation of Philosophy

In the wake of the squabble over the shortage of intellectuals, the state of philosophy in the U.S. Catholic college has come in for some sharp criticism. Battling a powerful group that is by and large satisfied with the way things are, is a growing number of philosophy teachers (and, to a lesser extent students) who raise a number of pertinent questions relating to the role of the teacher, authority, subject matter and purpose in philosophy.

One of the most vigorous voices of the latter camp is that of Irish-born Father Ernan McMullin, on leave from the philosophy department of the University of Notre Dame and now doing research work at Yale. We asked Father McMullin for a summary statement of this situation as he sees it and here is what he wrote:

The Situation: Philosophy has been taught on a massive scale in the U.S. Catholic colleges for the last 50 years. Students have been spending almost as much time at philosophy as in their major fields of study. Moreover, it has been taught (allegedly, at least) as an autonomous discipline. It is not intended to be solely a preparation for theology as it still seems to be in the seminaries. It is not given as part of the history of ideas, as it tends to be in many secular institutions. It is presented as a living view which will help the student understand better the world in which he finds himself. In other words, it is supposed to be taught as a liberal discipline, one of the cornerstones of the liberal arts structure. And all students are required to take it. This is a unique situation, unparalleled in the vast majority of European universities or U.S. secular colleges.

One might expect this vast expenditure of time and energy to show forth in the production of significant philosophical work, in the encouragement and training of philosophers of stature. That such has not been the case needs no emphasis. One can only conclude that there is something wrong with our approach and I believe that the only way of rectifying the situation is to examine the precise situation in our colleges, the calibre of students we have, the time we have to work with them and the purposes we have in view. It will not be helpful to examine philosophical curricula and methods of other countries, other institutions or other days. The situation is grave. The U.S. Catholic community has been given a chance to build up an intellectual (and, specifically, a philosophical) elite which no other modern country has permitted. It has not done so and it may well be that time has run out.

The Problem of Teaching: Philosophy cannot be taught as mathematics is taught. One who learns answers or even the way of arriving at them is not necessarily learning philosophy. It is imperative to begin with an appreciation of *the problem*, to see it as a problem and not simply as a formal device in the textbook. The handling of the problem will normally depend upon an insight of some general kind, upon the acceptance of some principle of intelligibility, for instance. No one can be argued, strictly speaking, into such a position.

This, of course, demands great pedagogical skill upon the part of the professor. Some variation of the Socratic method must be used if the philosophical analysis is to be anything more than an exercise in formalist deduction. Now to achieve any measure of philosophical insight it is necessary to weigh *different* systems of interpretation of the real. The truth of a statement in philosophy cannot be had by "comparing it to reality" in any direct fashion but only by situating it within the system of interpretation of which it forms an integral part and then inquiring about the adequacy of the system as a whole. Consideration of alternative systems, in this respect, is not a luxury but a necessity.

I think that these weaknesses have been too characteristic of the approach in Catholic colleges: (1) Little sense of the problematic, of search, of vitality. The treatment has a strong tendency to be catechetical. It is considered important (for some obscure theological reason) that the college student be given the "Catholic answers" to problems he has not fully grasped. This is at best destructive of the spirit of true philosophical inquiry and at worst it encourages a radical sort of intellectual bad faith. (2) In a generally deductive manner of presentation, it is suggested that the demonstration, the syllogism, is what is important and not an attempt to arrive at interior conviction of the truth of the premise. (3) Thomism, as a rule, is the only system that is taught. The student gets dangerously little first hand knowledge of other philosophies and the consequences of contact with them later on, particularly to his faith, are often very great.

The Problem of "Catholic" Philosophy: Here there are a great number of problems. How far do papal directives go towards enforcing the letter of St. Thomas' work upon the Catholic teacher and thinker? How can the enjoining of a single system be reconciled with St. Thomas' own attitude towards authority as the weakest source of philosophical truth? (It is significant that two leading Catholic philosophers of our time, Gilson and Maritain, received their training in the open marketplace of philosophical views.) In what way is Catholic theology linked to the philosophy of St. Thomas? What is "Thomism" anyway? In what sense is it an autonomous enterprise? Does it involve acceptance of certain "theses"? I do not know all the answers to these questions. But I do not think that the papal directives on the teaching of philosophy prescribed as narrow an approach as has been claimed. They were intended primarily for seminaries; insofar as they apply to the U.S. liberal colleges, they indicate nothing more than the place of honor which St. Thomas ought rightly to hold in our teaching. Bishop Martinez, in the last issue of *Cross Currents*, has, to my mind, shown this very clearly.

The Role of Philosophy in the College: Ideally it ought to function in several roles. (1) *As an integrating factor.* For example, logic ought to integrate the symbolic skills (verbal and mathematical) acquired in high school. Methodology ought to integrate the different ap-

proaches to knowledge — scientific, theological, historical, aesthetic and so forth. While metaphysics should give an overall picture of the reality within which everything else must be situated. (2) *As a liberal art.* That is to say, it ought to liberate the student from servitude to various unexamined prejudices and endeavor to help him get the "feel" of the world of ideas. It ought also familiarize him with the habit of carrying on philosophical discussion. (3) *As a background for theology.* In a general way the student should acquire a clearer understanding of such terms as person, soul and so on. These are necessary to his religion courses if they are taught as college religion courses should be. There are one or two practical problems here. To what extent can theology be taught as a science to the college student? Furthermore, precisely how much philosophy does one need to carry on useful work in theology? There can be no doubt that a catechism of philosophical terms and proofs are of little real value for theology. (Note: The best students should be given more intensive work and it must be borne in mind that, even at this level, one cannot hope to give much more than an appreciation of what the philosopher is about.)

Philosophy and Science: This is another big problem. The two differ quite obviously in method, in aim and in epistemological status. They partially share in their material object but touch in no other way. If this critically important distinction be obscured (for example, by calling natural science a form of philosophy or by insisting that philosophy give the "only true natural science") or if science be treated in a hostile fashion, the student will have missed one of the most important steps of his philosophical formation. The philosophy of nature should under no circumstances be divorced from the context of modern science. This is a great danger. It is important that the student get a good course in some natural science early in his college career. This will serve as a point of reference when he comes to appreciate the peculiar features of the philosophical approach.

Modern Thinkers: One way to inject vitality into a philosophy course is to assign sizeable portions of reading from modern thinkers. The student must come to see the problem he is discussing in terms of today's world. Philosophy must be a continual *dialogue,* even at the undergraduate level. Moreover, thinkers of the stature of Bergson, Kant, Bowman, Carnap, Martin Buber, Merleau-Ponty and Husserl ha added important insights to the t ditional body of knowledge that Catholic student should be fami with. It is a great illusion to th that they have "nothing to say." is this attitude that has done much to shape the "ghetto attitu Monsignor Ellis has spoken of.

We might note that readi ought to be assigned from anci writers as well. Two cautions in order here: outside reading m be carefully directed by the pro sor and be proportioned to the dent's ability. There is a danger overloading students and co quently of confusing and discou ing them. Secondly, it is not eno to rely on readings alone. S systematic exposition must be gi The average undergraduate to cannot achieve the necessary s thesis of his knowledge merely reading "great" books or sitting on the seminars.

A glance at the changes wro in the philosophy curricula of better Catholic schools over the 10 years indicates that encourag progress has been made. But still have a long way to go if are to avail ourselves of the op tunities that are there and ris the challenge that faces us.

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MISSIONS

Missiology Program

(Father Emeric A. Lawrence, O.S.B., reports on a new initiative undertaken recently by the Young Christian Students at St. John's University, in Collegeville, Minnesota.)

The missiology program at St. John's is so youthful and tentative that any attempt to describe it seems precarious to say the least.

What there is of it grew out of a Young Christian Students' inquiry last fall on the students' attitudes towards the Church's missionary effort. The various YCS groups were not at all surprised to discover that the student body in general had many other much more pressing interests than the missions; and when the groups decided that this wasn't good, they set up a committee to work out a plan aiming at making the campus more mission-minded.

In the course of the inquiry, Jerry Mische, a member of the Assc tion for International Developm visited the campus and spoke t the religion classes about the missionary vocation and specific about the program for training missionaries carried on by his ganization. As a result of his some 25 students expressed inte in becoming lay missionaries.

The YCS committee came up a tentative plan for a missio program that it hoped would adopted by the group that Mische had interested. The ain the program was "to learn the ence of the Church's mission a tolate and the practical applica of this knowledge in the mis field." Since any kind of apos effort was considered impos without motivation and inspira it was recommended that the we meetings should in part be g

ver to the study and discussion of he person, word and example of our ord as revealed in the Gospels, as ell as to study and discussion of ather Daniélou's original and re-reshing philosophy on the missions s outlined in his "Salvation of the Nations."

The second part of the meetings was to be "practical." That is, the members were to prepare themselves (and be prepared) either for summer work in the missions or for full-time work after graduation by listening to lectures and demonstrations conducted by experienced men and women (including foreign students) on such subjects as catechetics, cultural backgrounds of the mission areas under consideration, manual training, agriculture, first aid, and the conducting of athletic programs. A further aim — not originally included in the "constitution" — was to continue a program of propaganda for the missions among the student body.

Some rather detailed plans were made for various boards that were to deal with membership, recruiting, publicity, programming, and financing. Most of these dwindled when the actual launching of the society revealed a much smaller number of interested students than had been anticipated.

The initial meetings of the group began with the second semester and were occupied mostly by the students' feeling their way into what they were supposed to be and to do. There was enthusiasm, but there was also the practical knowledge that for many of them (as for most St. John's students) the desire for a career in the missions either short or long conflicted with the problem of finances. A great many students depend on summer jobs for the wherewithal to maintain themselves in college. The bane of all student movements — classes and classwork and being busy about many things — had already taken its toll. (It's getting harder to be a student apostle these days: professors are more and more demanding.)

So the beginnings were difficult. But Jerry Mische visited the group again recently, spent a couple of hours with individual students, and all the old enthusiasm has returned. It looks as though the group will now go on and eventually amount to something. The task this year is mainly to become established. Father Godfrey, just returned from five months in the Bahama Islands, is the first speaker they have scheduled. If they can send one or the other member into the Indian or Mexican missions this summer and have them bring back inspiration next fall, they will be launched.

Whatever happens, YCS will not give up its conviction that it did have a good idea. And the periodical return to the campus of Jerry Mische will never permit any kind of resting on laurels and above all any kind of defeatism.

THREE POINTS

The mission today is threefold. It is, first of all, a mystery of *unity*. The Apostles were sent to the ends of the earth to teach all nations, because Christ, having risen to heaven, must be present in all creation. It is no more a question, as at the time of the old covenant, of God's taking one people in particular under His protection. The new mission, determined upon by God from all eternity, is to reconcile all things by Christ's blood *et omnia instaurare in Christo*. This mystery involves all mankind, and more than mankind, the whole spiritual universe.

In the second place, the mystery of the mission is the mystery of the *missionary*. Christ entrusted the spreading of His Kingdom to the Apostles, to those He had chosen as His tools in the work of evangelizing. This vocation is a great mystery. It is clear that God could have communicated directly with each individual, yet He wanted His word to be handed on and His Kingdom to be spread by human intermediaries. He wanted us to have a share in saving the world and converting the nations, and the Apostles' mission is a direct continuation of the mission of the Word and the mission of the Holy Spirit. The mission of the Apostles is at once a single thing and a very diverse one. Holy Writ insists on the plurality of charismata; some are to be apostles, some prophets, evangelists, or teachers. The forms of the apostolate are many, but they are all one, because all get life from the same Spirit, all seek the same end. When missionaries cease to be united, then Christ is no longer with them. That is something worth thinking about. The reason why the evangelization of the world is not further forward is because missionaries have not been faithful to charity. Opposition, rivalries, quarrels, jealousy, anything which weakens the unity of missionary work, stops it bearing fruit.

And the third and last aspect of the mission is that this work carried on in unity through the apostles proceeds from the *Holy Ghost*. It was He whom Christ first sent to the twelve, it is He who is always active in the Church animating the Apostles. . . .

Father Jean Daniélou in "Advent"

BOOKS

The Narrow Ridge of Faith

MARTIN BUBER, by Arthur Cohen, Hilary House, New York, 110 pp., $2.00.

"It is extremely difficult to imagine the figure of a prophet in our society," writes Mr. Cohen. "Martin Buber is among those rare human beings who are both conscious of their prophetic role and aware of precisely those conditions in the modern world which contrive to neutralize prophecy. Leon Bloy was another; Simone Weil, whatever the contortions of her personality, was another."

Martin Buber was born in Vienna, in 1878, of an old Galician rabbinical family. Quite early in life he went to live with his grandfather, Salomon Buber, and in his erudite household, young Martin acquired a knowledge of the Hebrew language, religion and traditions. He was, moreover, fully exposed to the two sources that had the greatest influence on his later development — the Western Enlightenment and the Jewish pietist movement, Hasidism. Under Kant's influence, whom he read at the age of 15, Buber already saw the dichotomic character of man's situation and realized that the radical antinomies of life cannot be reconciled conceptually but only through the lived life of experience. As he was to say later, God cannot be expressed but only addressed.

He studied at several universities in Europe and became thoroughly familiar with Western culture. He knew Freud and was sympathetic to the attempts of such writers as Dostoevsky, Tolstoi and Ibsen to confront constructively the spiritual and cultural decadence of the time. The romantic rebellion of the late nineteenth century and the social teachings of such men as Marx, Proudhon, and Landauer affected his thinking to some extent. It should be pointed out, too, that Buber's thought bears a direct relationship to the embryonic existentialism of Nietzsche, Kierkegaard, some of the romantic poets and Husserl's phenomenology — although he later criticized all of these.

At the age of 20, Buber joined the Zionist movement, but soon broke with the stringent moralism of this group. For the next few years he concentrated solely on scholarly pursuits. In the mythology of the religious classics of both the East and the West he believed he "tapped a source of elemental wisdom about man and his world." It was a wisdom, moreover, which could not be had in science or rational categories. His studies of Jewish tradition at this time helped him greatly in defining his own philosophy. The distinctiveness of the Jewish faith, he found to be an immanent spirituality, the sanctification — or hallowing — of all life and the reality of life in community. His experience with the Hasidic communities (which concentrated upon spiritual immanence, inward renewal, the creative, everyday manifestations of the Holy in community relationships and stressed mystic spontaneity in contrast to the legalism of strict Rabbinism, the value of the personality and man's indispensable role in fulfilling creation) gave concrete sharpness to these convictions. "The Hasidic teaching," he wrote in 1907, "is the most powerful and unique phenomenon which the Diaspora has produced."

Under the immediate influence of Hasidism, but the far deeper influence of Jewish tradition as a whole, Buber's philosophy crystallized about man's pursuit of the Holy, that is, man's search for authentic wholeness and identity. This is the central human situation and underlies all of Buber's books, particularly his most important work, *I and Thou* (1923). And it is primarily within this context that Arthur Cohen develops his admirable introduction to Buber's thought. It seems to me particularly significant that he should note Buber's attack on Kierkegaard "to underscore the tragic misplacement of the Holy in the modern world." For this effectively indicates Buber's great emphasis upon personal relationship, an emphasis which is essential to his idea of the Holy.

Kierkegaard, it will be recalled, defined the category of the "single one" — that is, he who renounces contact with the world and with other people to direct himself solely to God — as the fundamental religious standpoint. Buber, on the other hand, saw the fundamental fact of human existence as the fact of *man with man.* The important thing about human life is what takes place between man and man in community. Man becomes what he is only through the embracing of polarity, through his relationship with others. In other words, life is essentially dialogue. As Buber himself explained it in *Between Man and Man:* "We are created alongside with one another and directed to dialogue life with one another. Creatures are placed in my way so that I meet their fellow creature, by means of them and with them find the way to my God. A God reached by their exclusion would not be the God of all lives in whom all life is fulfilled."

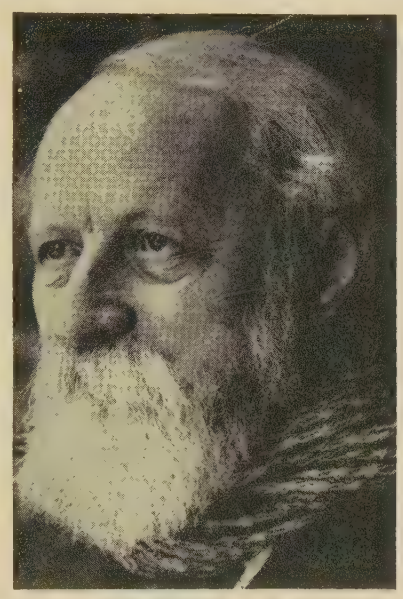
This doctrine was to emerge much more richly in his book, one of the masterpieces of this century, *I and Thou.* The *I-Thou* dialogue is the primal category of Buber's thought which enables him, with fresh terminology and rich symbolism, to construct a vital philosophy of the personal. The importance of intimate relations between persons is, he believes, the redeeming message for an impersonal, objectified, technological world (which finds expression in a lifeless, uncreative *I-It* relationship). The important thing is man's capacity to address and be addressed by another, to be invoked or appealed to in the sacred sanctuary of his humanity. This is what differentiates the individual and yet immerses him into the stream of life with "the enduring presence of God

the world." In virtue of this in-ght Buber is able to affirm the hole world of freedom, destiny, ve and grace. (Love, for example, defined as "the responsibility of I for a Thou.")

Out of the intimacy of personal lations arises a deep awareness of od's nature and presence. The hou, Cohen explains, is the Holy. od is "wholly other," and wholly esent. "If any man," he writes, ould persevere forever in the eaking of Thou, such a man would God; but such cannot be, for man nnot avoid the constricting limits his situation. Man cannot banish e It; he can seek only to trans-rm it. This is the religious pas-on, 'not to disregard everything t to see everything in the Thou, t to renounce the world but to tablish it on its true basis.'" It is is binding up of man and the eter-al Thou which constitutes that rce by which the world is given its reatest meaning. (It is important insist that this *I-Thou* dialogue deeply rooted in Jewish tradition d particularly the Old Testament. the course of his evolution, Buber as written a vast body of literature Biblical, Hasidic and Jewish urces. In *Two Types of Faith* and *he Prophetic Faith* he explores the fferences between Judaism and hristianity at great length.)

It was also the Hasidic influence at impelled Buber to take up the sk "of showing the relevance of alogue to modern life," which Mr. ohen summarizes adequately in his nal chapter. All of Buber's think-g is directed to the question: What is man? and he is concerned ith those values that protect hu-an life today — values of love, mmunity, awareness, observance, clusion, friendship, sympathy and specially responsibility. It follows om the values which are created nd exchanged at the level of per-nal relations, that the world itself hallowed. This might be called uber's sacramental outlook and nsists in "the selection and incor-oration of the Holy into the order f existence."

Notes Cohen: "Though the world ay be gestated by the divine and filled with His presence, it is not penetrated by the Holy until it has been retrieved from its neutrality by the community. The crisis of modern culture is that it leaves more and more of the world beyond the reach of sacramental transformation. The crisis is, in effect, the increasing disjunction of the Holy and the community; the act of binding, where it occurs, is formalized and rigidified. . . . The crisis of the world is that the province of the profane is allowed to increase its dominion." Man's role becomes, and Buber has written eloquently on it, the task of redeeming and fulfilling the created order.



Courtesy JUBILEE

Jewish thinker Martin Buber

Maurice Friedman has said of Buber: "No Jewish thinker has had a greater cultural, intellectual and religious influence in the last four decades." His influence has been perhaps equally pronounced among Christian thinkers — both Protestant and Catholic. Karl Barth, Nicholas Berdyaev, Emil Brunner, Martin D'Arcy, Rienhold Niebuhr, Paul Tillich, and Romano Guardini are a few of those most significantly influenced by him. Buber's teaching upon man's cooperative role in the redemptive plan for the world brings him close to Catholicism. Moreover, Catholics can find in his notions of community and dialogue valuable insights into the great doctrines relating to the Mystical Body, Grace and the Sacraments. His enmity towards any fixed rules, on the other hand, and his radical insistence upon the individual brings him the sympathy of Protestantism. But all Christians can find in the great themes that have occupied his life much that is not only acceptable but vitally necessary in view of our world situation today. It is altogether striking that there should be a resemblance between the French Catholic philosopher, Gabriel Marcel, and Martin Buber — especially since there was no conscious mutual influence. Marcel substantiates the *I-Thou* relationship of Buber by giving it ontological foundation in what he has called fidelity. Marcel has also developed a theory of dialogue that parallels that of Buber in almost all ways.

"I have occasionally described my standpoint to my friends as a narrow ridge," Buber wrote in *Between Man and Man*. "I wanted by this to express that I did not rest on the broad upland of a system that includes a series of sure statements about the absolute, but on a narrow rocky ridge between the gulfs where there is no sureness of expressible knowledge but the certainty of meeting that remains, undisclosed." This seems a most apt summary of his position. It signifies particularly the essentially unifying quality of his philosophy which makes it so important in a time when the great fields of human endeavor are more and more breaking up into conflicting and irreconcilable opposites. Buber's vision is perhaps most relevant in the measure that it jolts us out of our normal channels of thought and opens fresh perspectives upon our common destiny.

Arthur Cohen's book is obviously not a complete treatment of Buber. But it strikes me as an excellent introduction to what is central in him. And it suggests this final impression — that Martin Buber has done more than anyone alive today to exemplify the saying of Pius XI: "Spiritually we are all Semites."

—**Bernard G. Murchland, C.S.C.**

For an Integral Christian Outlook

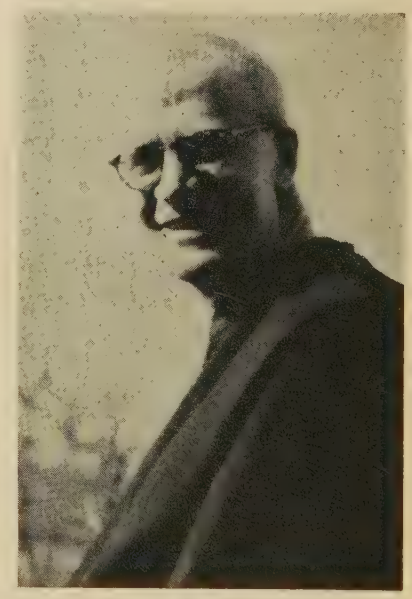
CHRISTIAN THOUGHT AND ACTION: *The Role of Catholicism in Our Time*, by Dom Aelred Graham, Harcourt Brace, New York, 241 pp., $5.00.

It should be pointed out first of all that there is no real unity in the considerations which Dom Graham offers us in his new book. But it does not seem to me a bad thing that the character of the book obliges the serious reader to extract this unity for himself, rather than simply being presented with it. Connections which are thus discovered are more securely held than those, which being simply given, are easily glided over.

The title of the book, *Christian Thought and Action*, might seem a misnomer in view of the author's repeated affirmation that the basic point which he is trying to make is the central role of love in the Christian scheme. The fact is, however, that what the author is doing is bringing out the whole significance of love in Christianity by making clear the basic relations between love, on the one hand, and truth and action on the other.

Dom Graham's argument is that action which is Christian must be based on love, but that love which is not based upon understanding is not only aimless but can even be destructive. This is why we can speak of love as being false or as being true; and this is the case whether it is love of God, love of neighbor or love of self that is in question.

In the second part of the book, entitled "The Life of the Individual," Dom Graham brings out very clearly how important a true Christian understanding is when there is question of the relation of the love of God and self-love, or better, self-fulfillment. Error here, whether it is question of positive falsehood or simply of narrowness or exaggeration, is especially insidious since it so easily parades as virtue, on the one hand, or broadness of outlook on the other. The author shows a great deal of insight in pointing up the way many very difficult questions can be answered and many misunderstandings can be avoided by raising the level of consideration from the simply moral plane to that of the ontological. Morality must be seen as part of true human fulfillment and human fulfillment must be seen as the continuation of God's creative and sanctifying activity. The author has well understood the dictum that it is not wrong to base everything upon man's needs if it be well understood that man's greatest need is that God should be for him what He is in Himself, the All in All.



Dom Aelred Graham

It seems to me, however, that although Dom Graham clearly delineates the aspects of divine transcendence *of* and divine immanence *in* creation, together with the corresponding human tendencies toward separation from or acceptance of the world, he does not bring out clearly enough that these two moments are inherent to integral Christianity; that there is a rhythm which weaves them together, and that that rhythm forms a real unity which may be called the integral Christian life. Seen in this light, Dom Graham's treatment of Kierkegaard, altho fair, seems rather unsympathe The difficulty which many pe have in seeing the Incarnation a simple resolution of the problem transcendence and immanence, precisely a failure to see that Incarnation as a matter of fact to the Cross. (DeLubac's rema on the Cross and Humanism in *tholicism* are very pertinent here

The actual application which D Graham gives of his principles s to me to exhibit an integrally Ch tian humanism, based upon a f grasp of fundamentals and a m keenly attuned to the human p lems of our day and willing frankly admit our shortcomings. Catholics, in thinking and act about these problems in a tr Christian way. At the same tim seems to me that the basic inner t sion of Christianity could have b more clearly put into relief, that basic ambiguity of even a *genu* Christian view of this world wo stand out more clearly.

It has become commonplace point out how much confusion been engendered and how mu harm has been done and is be done by those who bind toget allegiance to Catholicism and a giance to some cause which is grounded in true Catholicism at either necessarily or contingen whether that cause be progress conservative or reactionary. Le ing aside for the moment the va of what is said, the third section Dom Grahams book, entitled "T Life of Society," is valuable as model of genuine Catholic thou concerned with avoiding such c fusions. The author frankly s down the reason why Catholics prone to become involved in s confusions, and shows what st are necessary in order to av them.

The first of these is simply w he is stressing throughout the bo namely the development of an in gral understanding of Christi truth as a basis for love and acti which involves the capacity for c tinguishing the perduring eleme from that which is only the res of historical accident or tempe

ental peculiarity. The second is a owledge of and a respect for the cts; in this regard he gives an ample which is especially timely r American readers, namely the possibility of reducing the conflict tween Russian and the West to a nflict between religion and athe-n. To do so would be to give a ligious sanction to Western capi-lism which would be far from gen-ne Catholic truth and from the cts as well.

The last section of the book, en-led "The Meaning of Religious Ex-rience" possesses less unity than e other parts, and for that reason is more difficult to evaluate it. is especially here that the reader ll be forced to make use of his n powers of synthesis. Except in e case of the chapter concerning thodoxy and religious experience, does not seem to me that the title this section is adequate to ex-ess its contents.

The subtitle of this book is "The le of Catholicism in Our Times." t it is not so much a book about e role of Catholicism in our times it is an example of the kind of ought and reflection which must at the basis of the activity of tholics if Catholicism is to play e role in our times that the provi-nce of God intends for it. Dom aham's thought is balanced in at the activity for which he is giv-g the basis is not only the activity the Catholic in the public world, t also the activity of man in his rsonal relationships and in his own erior life. The kind of thought d reflection of which Dom Gra-m gives us an example is marked st of all by its deep fidelity to the e truths of the faith and to gen-ne human values, and secondly by healthy spirit of criticism and en-ness to the insights and criti-ms of others. There is no evi-nce of a desire to be modern for e sake of being modern. In the t analysis everything is subor-nate to giving the world what he ls one of the greatest services at could be presented to it, namely understanding of two one sylla-words, *God* and *love*.

—**Richard P. Downs, C.S.C.**

Concept of America as Promise

REFLECTIONS ON AMERICA, by Jacques Maritain, Scribner's, New York, 1958, 205 pp., $3.50.

This short work says a number of gracious and discerning things about America, but perhaps what it does best is to make clear why this country is so grateful to Jacques Maritain. A brief summary of what Maritain has said and thought about America over the past 25 years, the book reveals the deep concern of its author that his adopted country live up to its own promise and offers Americans an inspiring image of the country to help them in carrying out this task.

The concept of America as promise is central to Maritain's thought here. This is the concept of a society where the dignity of man is recognized and put ahead of the society's structures, and, therefore, where hope exists for a concrete realization of the "integral humanism" that Maritain sees the modern world slowly working to bring into existence. There is, he says, "a strain of Gospel fraternal love deep in the American blood;" the world expects America to "keep alive in human history a fraternal recognition of the dignity of man — in other words the terrestrial hope of men in the Gospel."

In one way or another, most of these reflections repeat this basic intuition of the importance of the spirit for America: Americans are "the most humane and the least materialistic" of any modern peoples who have reached the industrialist stage; political democracy, which for Maritain is the direct result of the Gospel message, has nowhere been brought into existence more truly than in America; racial segregation will end in this country because it is incompatible with the American spirit; in America economic life, "the spirit of the people is breaking the logic of the structure" — capitalism is being transformed in this country from a system in which individual profit is given absolute primacy to one in which the needs of persons are paramount.

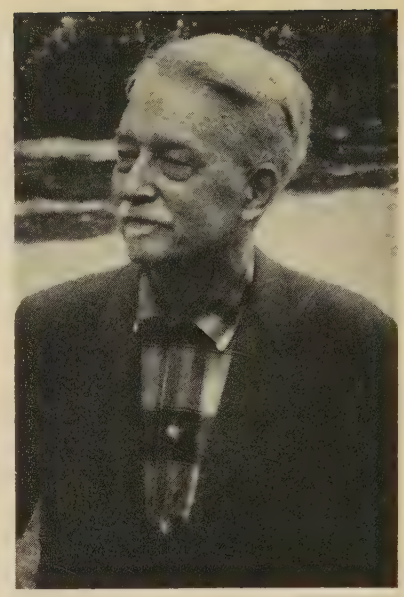
America is not pure spirit yet, of course. Maritain points out several areas in which we fail to live up to the promise: we distort marriage by viewing it as the perfect fulfillment of romantic love (sexual desire) and as a means for complete self-realization, rather than as the giving of ourselves to another; we over-value work and lack an appreciation of leisure and non-useful activities; we do not reflect enough on our national experience to be able to formulate an ideology that will represent us adequately to the world — we fail to realize "the apostolic power of ideas."

These conclusions, and the others which Maritain comes to in the book, are not scientific ones — he points out that they cannot be demonstrated — but he is confident "that there are true insights at the core of my random reflections." Some of these insights — that Americans are the least materialistic of the industrialized peoples, that the profit motive has been substantially modified in our economic life — might be questioned, but not in the space of a book review and not by this reviewer. Maritain speaks more as a prophet than as a philosopher on America, and his statements rest ultimately on the broad and profound vision of reality that is his. His views are not ones that can be labeled "right" or "wrong" and any answer to them would have to be based on a vision equally broad and equally profound — and there are few today thus equipped.

In any event, a better thing to do with the book than test its conclusions is to reflect — as Maritain has reflected on America — on the kind of thing it is. He tells us that the book is "a statement of why I love America," and as this kind of statement perhaps its final meaning is simply as a lesson in how to love something. Maritain accepts America, to begin with; he is more interested in what the country is and what it can be than in what it is not. Its virtues are more important to him than its vices, the latter be-

ing relatively unimportant blemishes that he is confident will never spoil the whole. He has a serene disregard for those surface phenomena that so greatly excite such daily commentators on the American scene as our newspaper columnists, and cause them continually to proclaim fresh crises in our national life.

This way of viewing America could be an especially valuable one, I think, for Catholics in this country, particularly those engaged in apostolic work. Self-criticism — a typical American characteristic, according to Maritain — is certainly practiced in our apostolic circles and sometimes seems to get needlessly severe. I have heard American apostles vie with masochistic pleasure in condemning their own country: America is sex-mad and money-mad; its only exports are secularism and materialism; the best thing to do with it is to leave it for more pagan — and therefore less corrupted — areas. Perhaps one reason for the tone of this criticism is an unconscious dissatisfaction with the Catholic contribution to American life. Our shortcomings are no doubt real enough — those in the intellectual field have been highlighted recently — yet this is no reason for us to project our inadequacies on to the country as a whole. In the just-mentioned field, for example, Maritain points that America has a tradition of hospitality to intellectuals and has itself been an intellectually fecund country — American Catholics may have a record of anti-intellectualism, but America does not. Or, if the criticism of the country is just, then there is no reason to exclude ourselves from it — sex and money probably mean just as much to American Catholics as they do to Americans generally.



Courtesy JUBILEE
Jacques Maritain

To see the faults and virtues of America in this wider context — the context of the pluralistic society which it is — is to escape the ghetto mentality in a way that may not have occurred to some of us but that we might do well to learn. It is a way that will require some reconciliation with America, and, again, this is something we can learn from Maritain's experience with our country. When more American Catholics become as anxious as he is to realize their country's destiny, his prediction of the greatness of that destiny may be fulfilled.

—John McCudden

Dignity of the Christian

OUR LIFE OF GRACE, by Canon F. Cuttaz, Fides Publishers, Chicago, 327 pp., $6.95.

The author, who is director of the theology seminary of Annecy in France, has set out in this work to show the dignity, the splendor, the sublime worth of the life of grace in making of the Christian a son of God. We can truthfully assert that, too often, the Christian is offered merely a set of rules of conduct, a pattern of moral obligations, a framework of do's and don'ts, all of which make Christian living an onerous and burdensome vocation rather than the holy calling that Christ meant it to be and that prompted St. Paul to call all the early Christians a community of saints. I am sure that we lose our greatest asset, our finest talking point, our most attractive offer as ministers of Gospel in not stressing the dig of the Christian.

It is precisely to show us t logically the tremendous and a inspiring reality that grace, the of God, effects in the soul and of the Christian, that Canon Cut delineates for us the sublimely doctrine of grace. He is doing it tirely from the positive aspect of relations that grace establishes tween us and the Divine Being whom it associates us in the r intimate fashion. The effects grace are grouped into three c gories: the first, or "formal effec render us like to God by giving ar aptitude for eternal happi with God, a participation during life in the nature of God, supern ral sonship with Christ and inte justification that render us re and truly complete and perfect of God, effectively, if not autom cally, removed from the effects sin.

The second category of effect closely allied to the first but distinct reality. Through grace have God dwelling in our souls, acquire new powers or faculties action, namely the infused virt we have a claim to actual gr and the gifts of the Holy S which makes our action not only vinely potent but also divinely and facile. The life of the Chris is raised to the supernatural l which makes him think the thou of God, hope for the things " are above," and love with the s dynamic selflessness and out-p ing that is proper to God's love. the powers and faculties of our are accelerated to new heights possibilities. It is unfortunate Christians are so little aware of tremendous possibilities of th lives in the context of their existence. The author does not sent fanciful flights of the imag tion, but truths that are richly vealed by God Himself in Scrip passed through the Fathers and fined by the careful scrutiny of theologians.

The third category of effects closes the great value of the Ch tian's cooperation in this div

rk of creation and sanctification. is not enough for God to raise e person to the dignity of a son of d, to endow him with divine pow- s of supernatural action, man ust cooperate and this cooperation ll glorify God; it will merit and ake satisfaction. Here we separate rselves from the fundamentalist otestant who would have it that an is forever deprived to help him- f because of the sin that has de- ed and corrupted him. On the ntrary, once rectified and justified his nature, the Christian has the ique faculty to perform super- tural actions that register for e and eternity, that give him the ility to glorify God as He deserves d to help our fellow man in his uggle for divine sonship.

While Father Cuttaz follows the classical procedure of consulting Holy Scriptures, the Fathers of the Church and the theologians to unfold the rich doctrine on grace, there is nothing boring or academic about the presentation. He has the happy faculty of clarifying and elucidating doctrine so that it satisfies and is uplifting for the spirit. The book can be well used in the classroom, yet it makes for solid reading and is particularly powerful material for the ministers of the Word whether in the pulpit or the classroom.

It is about time that the great doctrine of the dignity of the Christian be preached from the housetops. It is our best way of making Christianity again something uniquely desirable, divinely enriching and eternally rewarding.

—**Louis J. Putz, C.S.C.**

In View of the "Great Debate"

E INCARNATION IN THE UNI- ERSITY, Edited by Vincent Buck- ey, Young Christian Students, Chi- ago, 127 pp., $1.50.

n midst of the Great Debate on e state of intellectual life in the tholic Church in the United ates, this collection of papers, pre- ted by the Newman Society of ctoria at the University of Mel- rne, is a refreshing contribution. e have heard a great deal recently out the shortage of Catholic holars, but very little about the ological framework for a true in- lectual apostolate.

Do we want scholars for the sake scholars, for the sake of so-called g names," for the sake of "break- roughs," for the sake of numbers? do we want rather a whole re- al of an intellectual apostolate? seems the times call for a re- amination of the vocation of the ristian intellectual, whether he that special genius who will ake some significant "break- rough" on new frontiers of re- rch, or whether he be the every- y, hard working, often underpaid icator and researcher.

We need a new climate in our ucational system under which so- l realities will confront transcendent values. "Incarnation in the University: the given mystery and the given social fact. These two terms confront each other; and by that very fact they produce a problem, the problem of transforming that confrontation into a co-operation, an interpenetration," writes the editor of this volume in his introduction.

In one sense, there is nothing new in this volume. The dimensions of the modern apostolate of the Church have been spelled out for us again and again: the Church, to manifest her life fully in a secular world, must live at the center of society's values and problems. This collection of papers re-states the nature of this modern-day challenge of the Church in terms of the university.

The first three chapters are theological in nature as they deal with the Incarnation, the world as it awaits redemption today, and the Church as it continues the Incarnation today. We receive in these chapters the theological awareness, the theological vision necessary to locate the university in the perspective of faith. Fortunately, the group that wrote these chapters lives in a secular university in a largely non-Catholic society.

There must be a dialectic in the intellectual apostolate between Christ and the world. It is not a matter of choosing one or the other. The true Christian intellectual must choose both. Christ Himself has shown us that unless we choose both, we shall have neither, for we shall always be incapable of loving either fully and without confusion. The chapter on the world awaiting the Incarnation spells out the meaning of this painful choice. The implication is that society can only be transformed from within by those identified with its life and its spirit. The Church, therefore, must go to the world, and it will be through her laity that she will do this.

For the dialectic between Christ and the world to take place, it is not simply a matter of teaching scholastic philosophy, theology, or Church history. The tragedy of our educational system — secular as well as Catholic — is that subjects are taught or studied as though they had no supernatural implications, as if they could be adequately treated on a purely natural level.

Given this fact, we do not shop around for a formula for Christianizing teaching methods. We approach this problem only by developing teachers who so fully live their faith — and their own subjects — that they necessarily present them in their full Christian significance. Both staff and students must labor to bring this situation about. Such is the work of the Young Christian Students at our colleges and universities.

The group which produced these papers is such a group at the University of Melbourne. The members of this group are convinced there is only one apostolate in the University; and it must be conducted by groups which are not formed merely for Catholic discussion or for haphazard good works, but which are trying to live together the witness of the Gospels in their vocation — the pursuit of truth. The totality of such groups forms the movement of the Intellectual Apostolate — the movement of the Church in the University. —**Vincent J. Giese**

Absence of the Human Dimension

WORLD CRISIS AND THE CATHOLIC, Sheed and Ward, New York, 231 pp., $3.00.

These studies, which were published on the occasion of the Second World Congress for the Lay Apostolate last October in Rome, are a good outline (they are no more) of some (by no means all) of the problems that face the Church today. The 20 essays, written by well-known men and women of different races, cultures and professions, touch upon such problems as industrial development, science and religion, medicine, art, politics, world community and spirituality. Most of them are quite ordinary. A few of them, in this reviewer's opinion ought to have been omitted — especially Ann Blyth's ghost-written, and literally ghastly piece on "A Catholic Actress Looks at the Motion Picture." Only two or three are in any way exceptional.

There is a general tone of "we've-got-problems — let's-get-busy" about the book that leads almost invariably to what can only be described as an enthusiastic superficiality. But there is precious little probing into the practical matter of how we are to set about making the "new future" come to pass. In fact, I find here evidence of what seems to me a central problem among Catholics today. It might be called the absence of a human dimension in our approach to problems of a spiritual nature. By that I mean a failure to recognize the special complexity of man as a composite being and the consequent failure to adopt a properly integrated attitude towards any given situation.

It is not enough, for example, to run a list of Scripture quotations on one side of the page and a list of things to be done in the world on the other. The ideal and the practical, the situation and our response to it, this world and the next must be mediated by the dynamism and the depth of the values held by the individual Christian. Many of the notions stressed by modern personalist thinkers seem to me relevant in this respect: the implications of dialogue, presence, self-identity, invocation, disponibility, engagement, incarnation, universality, interiorly and especially the relationship of the theological virtues to the temporal situation. It would appear that we must begin with some inward appreciation, and not merely an external analysis, of what it means to be "a-man-in-the-world." What we need, in a word, and what we desperately lack at the moment, is a *philosophy of the apostolate.*

I should like to mention at this point that at least two of the essays in this book do attempt this sort of thing. Gustave Corcao's essay on "What the World Expects from the Church" is a brilliant statement of the Christian's position and in itself justifies the book. Mr. Corcao is attempting to establish the Christian's precise *raison d'être* in the world and what form of testimony he should bear in the eyes of others. He notes that "Catholics as a whole do not make a very convincing spectacle to the rest of mankind" and "the greatest scandal of the century is to be found in the fact that we are just like everybody else," then goes on to explain why.

"In the midst of its confused and semi-conscious anxieties," he says, "the whole world is aspiring towards a new type of civilization. And at this critical moment what the world expects the Church — expects us — to do, is to shake off the bonds that bind us to the individualism and compromises of middle-class morality. Every day in the course of our apostolic work we come across examples of the way non-Catholics are horrified by the worldliness of our own society. I do not mean some particular — and fortunately rare — passing scandal of the kind exploited and exaggerated by the enemies of the Church. Nor do I mean any violation of the sixth commandment. I would even go so far as to say that it is not even a question of the way we support the flagrant injustices of capitalist society. What these people really horrifying is the way the standa of prestige and success — the r anti-Christian standards that ca imagined! — seem to govern our havior as they govern the beha of the rest of the world. What rifies non-Catholics is the way C olics seem to lack any sense of h ble pride in face of the pomp circumstance of the world, the they seem so fascinated by all usual signs and symbols of pres and power and so ready to down before them."

There are in this statement qu ties of honesty and courage, to nothing of truth and responsibi that must be integrated into any fective philosophy of the aposto if the apostolate is not to di tegrate into a deadening thing Christian testimony into a kin fly-by-night gnosis.

Karl Stern, in his essay "Gr Psychology in the Atomic Era," makes some effort to penetrate reality about us and deduce s necessary notions of transcend from the "given-ness" of mo progress. The concepts of fear, structiveness and distrust enter trinsically into his thinking. speaks of the forces of hostilit man, as revealed by modern chology, adding up "a huge t comparable to that of atomic ergy," and notes that collective sions and hatreds can and are b produced by the social and polit engineers of our day. Such provide him with a framework interiority within which he make this telling point:

Love, unlike hatred, cannot be gineered. You can engineer li preferences — this is being don the commercial field every day; can even produce fads, certain enthusiasms as they come up as you can support them once have arisen. But you cannot e neer love scientifically. Love is timately associated with the uni ness and the mystery [Stern is only author in the book to st the importance of mystery in assessment of reality] of the i vidual personality and the l which govern the polarity of and hate (although we know a about them) transcend the do of our science. With the pre

eans of mass communication peo-e can be made to hate millions of hers, but let us remember that God mself exhorts us to love our *ighbor, singular.*

And he adds:

Love does not submit to the laws statistics. In the tradition of the d and New Testaments a few lov-g souls within the entire City of il suffice to save thousands from struction. Love, as the Gospel ls us, is omnipotent. And while e cosmic forces of destructiveness e explosive and amorphous, the wer of love is harmonious. It is ong enough, as Dante puts it, to ve the sun and the stars.

I am quite convinced that it is by ploring as fully as possible the uman dimension" of our mission Christians that we will ulti-mately come to make effective use of the postulates of Revelation. Christianity is a historical religion. All of its dialectic and much of its grandeur comes from that fact. It is fully immersed in the flow of time and existence and cannot be extracted therefrom without losing something essential.

My chief criticism of *World Crisis and the Catholic* is precisely that its authors, with the exceptions noted, have fallen prey to the temptation of abstraction and generalization. They have approached the situation of the world today with too much of a "problem-to-be-solved" attitude, and not given us a sufficiently constructive idea of where the solutions lie.

—**Bernard G. Murchland, C.S.C.**

A New Catechism

FE IN CHRIST, by Gerard Weber nd James Kilgallon, Catholic Ac-ion Federation, Chicago, $1.00.

For a good number of years those gaged in the apostolic movements ve felt the need for a new cate-ism. Most of the available cate-etical material has only minimal eatment of the doctrines of sanc-ying grace, the Mystical Body, e liturgy and other key elements the apostolic outlook. The lec-res of Father Hofinger at Notre me and the publication of an glish translation of the new Ger-n Catechism have made the lack an American catechism for adults the more obvious.

A committee of Chicago priests, st of them veterans of years of rk in the lay apostolate, has been rking several years on just such catechetical project. The recently blished *Life in Christ* is the ppy result of their labors.

Its two authors, Father Gerard eber and Father James Kilgallon, ve brought to their work a wide ckground of catechetical and theo-gical experience. Father Weber s one of the founding chaplains the Christian Family Movement d Father Kilgallon taught religion at St. Mary of the Lake Seminary for many years.

The attractively bound and beautifully printed book will undoubtedly be a landmark in the kerygmatic approach to catechetics. Its scope is comprehensive and its style austere yet lucid. A liturgical spirit seems to be woven into each chapter and a practical application to the Christian life is closely connected with each dogmatic explanation. The Holy Scripture is used abundantly and the most up-to-date Biblical explanations are provided. Christianity is presented not merely as a series of negative precepts but as a way of life offering happiness to all who embrace it. The reader will find the chapters on the Mystical Body and the Mass a special delight.

Though *Life in Christ* is intended primarily for the adult convert with a high school education, anyone engaged in the apostolic movements will find it most helpful as a manual for review and a source book of concise and accurate explanations of the basic dogmas on which our faith and our activity must be based.

Not the least pleasant feature of this "paper back" catechism is its extremely reasonable price.

—**Andrew M. Greeley**

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